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The LUTHERAN OUTLOOK

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Vol. X January, 1945 No. 1

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Pointed Paragraphs

UNEVANGELIZED AMERICA

IN THE UNITED STATES 256 religious bodies report 250,000 local congregations. Of a typical one thousand church members, 309 are Protestant; 167 belong to Roman Catholic, Old Catholic, and Eastern Orthodox Churches; 40 are members of non-Christian religious bodies; while 484, or nearly one-half, are not members of any church. The "old-line" Protestant bodies had their greatest relative gain in the 19th century which began with only four percent of the population in their membership. Latterly the most rapidly growing groups have been the smaller sects." There are 51 million Americans outside all churches. Perhaps 5 million of these are in scattered communities without active churches; as many more are migratory. Millions more live where the churches are weak and ineffective. Any Church that deeply desires and zealously seeks to enlarge its membership to include all men can be used of God to evangelize America.—*Herman Morse.*

"Take heed what you hear," said Jesus. The degree of attention we give determines the degree of impression we receive. Be careful, therefore, that your mind dwells on high thoughts, not chiefly on things of earth.—E. Stanley Jones.

"GOD IS NOT DEAD"

In this world Christians must be prepared to endure hardness as good soldiers of Jesus Christ. One of the old Puritans said that the deepest springs yield the sweetest water. There is far more in the promises of God to comfort than in the world to perplex. The more the diamond is cut, the more it sparkles; the heavier the cross he bears, the more brilliant will be the saint's crown. Fiery trials make golden Christians; God allows His children to bleed rather than have them unfruitful; God had one Son without sin but no Son without suffering. While it is true that *many* are the afflictions of the righteous, it is also true that the good Lord will deliver us out of them all. God is not dead nor indisposed. He still is at the helm.—*James Irish.*

"It is better to know the saddest truth than to be blinded by the merriest lie. The sober, stern-browed pessimism which looks the darkness in the face is sounder and more heroic than the frivolous, fat-witted optimism which turns its back and shuts its eyes and laughs."

VIOLENCE IN PRAYER

"O Almighty and Everlasting God. How terrible is this world! Behold, it openeth its mouth to swallow me up, and I have so little trust in Thee! . . . How weak is the flesh, and how powerful is Satan! . . . O God! O God! . . . O God! Do Thou help me against all the wisdom of the world! Do this; Thou shouldest do this . . . Thou alone . . . for this is not my work, but Thine . . . My God, art Thou dead? . . . No! Thou canst not die! Thou hidest Thyself only! Thou hast chosen me for this work . . . Act, then, O God . . . stand at my side, for the sake of Thy well beloved Jesus Christ who is my defense, my shield, and my strong tower! . . . And though the world should be filled with devils,—though my body, which is still the work of Thy hands, should be slain, be stretched upon the pavement, be cut in pieces . . . reduced to ashes . . . my soul is Thine! . . . God, God! help me! . . . Amen!" —*Martin Luther.*

In the Old Testament the New is enfolded; in the New Testament the Old is unfolded.—St. Augustine.

UNCTUOUS AND SAVORY

Never, never neglect the Word of God; that will make thy heart rich with precept, rich with understanding; and then thy conversation, when it flows from thy mouth, will be like thine heart, rich, unctuous and savory. Make thy heart full of rich generous love, and then the stream that flows from thy hand will be just as rich and generous as thine heart. Oh! go, Christian, to the great mine of riches, and cry unto the Holy Spirit to make thy heart rich unto salvation. So shall thy life and conversation be a boon to thy fellows; and when they see thee, thy face shall be as the angel of God.—*Charles H. Spurgeon.*

If I could control the reading of the household, I would guarantee the well-being of the Church and State.—Francis Bacon.

OVER-EMPHASIS

Whatever parts of truth are made too much of, though they were even the most precious truths connected with our being risen in Christ, or our heavenly calling, or prophecy, sooner or later those who lay an undue stress upon these parts of truth, and thus make them too prominent, will be losers in their own souls, and, if they be teachers, they will injure those whom they teach.—*Geo. Muller.*

Self-denial is an ideal and a habi that has too largely faded from th consciousness of the Church.—Mari Hopkins.

THE TORCH LIT AND LIFTED

The cessation of hostilities wil thrust a tremendous responsibility up on the Christian churches. It is fo them to be the medium through whic may flow the healing virtue of Goc that the fellowship of the Lord's peopl may become a sanctuary for the suf fering and sorrowing—those who hav lost so much and suffered so deepl during the past five years; that th torch of true life in God may be li and lifted high to lead the masses bac to righteousness and salvation—out c the nightmare of madness into th light of a new adjustment to the di vine purpose and will. What an op portunity! What a solemn and sacre challenge! God grant that the Chris tian Church may not be found wantin —that she may not be found occupie with the little parochial interests an ambitions when the great task lies be fore her. May there emerge from th dark period of tribulation a gloriou spiritual victory—a divine invasio which will sweep through the nation leading them in their thousands in the light of redemption. To this en let us give ourselves to earnest an sustained prayer.—*Elim Evangel.*

The Lutheran Outloo

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REV. E. E. RYDEN, D.D., Editor

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Secretary: Rev. Lawrence M. Stavig, D. Sioux Falls, S.D.

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LUTHERAN OUTLOOK

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EDITORIAL

nemies' Desperation rings Suicidal War

THAT THE UNITED NATIONS' ill-conceived policy of "unconditional surrender" is turning the present World War into a suicidal conflict is becoming creasingly evident with the passing of every month. lthough Field Marshall Von Rundstedt's mighty offensive through Luxemburg during December was finally stopped by the almost superhuman forts of General Eisenhower's forces, it left the Ameri- n armies badly shaken up. Thus far the War Depart- ent has not revealed the American losses, but they are id to number at least 100,000. Some observers have lled it the greatest military defeat in American history. oreover, it not only relieved American pressure on the portant Saar basin, but threw the Allied winter of- nsive off balance and thus disorganized and delayed the sault on the German Reich.

The most surprising thing about the German counter- tack was the enormous strength which it displayed. It evealed the German armies as far from beaten. Indeed, ey were able to regain within ten days far more terri- ry than the Allies had been able to take in more than ree months of bitter fighting. Another amazing thing bout Von Rundstedt's offensive was the high morale and natical courage shown by his fighting men. This was marked contrast with the dispirited mental state of e German soldiers captured during the Normandy cam- aign. With German soil actually invaded, the soldiers f the Reich are fighting as never before.

On the Pacific front the campaign against the Japanese s developing into a similar desperate struggle. Suicide ir attacks on American fleet units are increasing. On the sland of Leyte, as on Saipan, Tarawa, Guam, and else- where, Japanese are fighting and dying to the last man ather than surrender. The American people, calloused by stories of carnage, are no longer sensitive to the accounts of human slaughter which come from the Pacific battle areas, but some of the recent reports have been almost revolting.

IN VIEW of these developments in both the European and Asiatic areas, it is now becoming increasingly clear that America is in for a long and bitter struggle. Congressional leaders who have visited the battle fronts are far from optimistic. Some of them are openly charging that the people have been deceived as to the real situation by government propaganda. While the censored press reports which have emanated from Europe have given the impression that the German armies have been unable to stem the relentless advance of the Allies and that the conquest of Germany and occupation of Berlin was only a matter of weeks or months, the actual facts fail to support this official optimism. Since the month of September, when the Allied rush across France ended on the borders of Germany, the British have been held within Holland, and the Americans have succeeded in making only a very small dent in German territory in the vicinity of Aachen. A large portion of Holland and a corner of France were still occupied by the Germans at the beginning of the Von Rundstedt offensive, and now considerable territory in Belgium, Luxemburg, and France have been reoccupied by the invaders.

It is now clearly apparent that, unless internal collapse occurs in Germany, the war, instead of coming to an end in 1944, as many predicted, may extend into the year 1946 or even beyond. In other words, V-Day seems far removed.

The same is true of the Pacific battle area. While spectacular victories have been won, they have been achieved by enormous expenditure of effort and at a high cost in men and supplies. According to Congressman Ploeser of

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Missouri, a member of the House Naval Affairs Committee, who returned to Washington on Dec. 28 after a tour of inspection of the Pacific war area, "the American people have a misconception of the probable length of the Pacific war." Ploeser charged that "the optimistic tone of governmental propaganda agencies" was mainly responsible for this. The suicidal attitude of the Japanese, together with the vast distances required to transport troops and material, he added, was mainly responsible for the uncertainty regarding the length of the conflict.

THUS World War II drags on, growing more desperate and ghastly day by day. Aside from the desolating casualty lists which have brought a pall of gloom to thousands of homes in America, the wealth and resources of the nation are being rapidly dissipated. For more than a year the United States has been spending 250 million dollars every day, and it is probable that it will continue to do so as long as the conflict continues. The national debt in three years has risen from 44 billions to 226 billions. There are those who predict it will reach the astronomical sum of 400 billions. Thus, with the entire world facing economic ruin, the United States is likewise threatened with impoverishment for generations to come.

Twelve million Americans are now under arms, and 5,000,000 of them are overseas. When they were called to the colors they were told that they were to fight for democracy. In many parts of the world that word has now become synonymous with communism. In other quarters it has come to provide a shield for power politics and imperialism. Some of our allies have been unable to wait for the day of victory before beginning their unseemly scramble for more territory, "spheres of influence," and trade advantages.

A REAL CHALLENGE confronts the 79th Congress which has just convened in the nation's capital. Altogether too long the representatives of the people have left in the hands of a single man the determination of national and international policies. It is now clear that commitments and agreements have been made with our allies that were never envisioned when the United States entered the conflict. There is danger that every bit of idealism that once motivated the Allied cause will eventually be scrapped.

Two very vital and definite tasks therefore confront the 79th Congress. The first is to insist that our government give to the nation and the world an honest and unequivocal statement of *America's aims in the present war*. The second is to demand that the Allies give to our enemies a clear-cut promise of the *kind of peace terms* they may expect of the victors. Thus far, the Axis powers have been led to believe that, even by surrendering, they can expect nothing else than to have their national existence virtually wiped out. This can have only one result, and that result is already apparent.

The bitter disillusionment that came to the American people at the close of World War I should be a warning to the whole nation. It would be utterly tragic if all the sacrifices we are now making should also eventually prove to be sacrifices made in vain.

Two Great Church Leaders Are Gone

TWO GREAT EUROPEAN STATE CHURCHES hav lost their primates in the last two months. They wer William Temple, Archbishop of Canterbury, and Erkk Kaila, Archbishop of Finland. Archbishop Temple pass ed away on October 26, while the death of the Finnis prelate occurred shortly before Christmas.

Although William Temple had been Primate of th Anglican Church only two and a half years, he had bee recognized for more than a decade as the most outstand ing spiritual leader in England. But his influence ex tended far beyond his own Church. Following the deat of Archbishop Söderblom of Sweden, Temple became th acknowledged leader of the ecumenical movement, and was largely through his influence that the Oxford Con ference on Life and Work and the Edinburgh Conferenc on Faith and Order decided in 1937 to merge in the fo mation of the World Council of Churches. It was inev table that he should have been chosen as the first pres dent of the Council, and under his wise direction, despi the coming of a second World War, the movement ha already assumed formidable proportions.

Archbishop Temple was a man of warm human sym pathies and throughout his career he was known as th friend of the poor and oppressed. He was no mere soci reformer, however, but constantly emphasized the rel tionship between faith and good works. As a theologia no less than as a prelate, he spoke with authority, an the Christian world listened with profound respect his pronouncements.

Archbishop Kaila also was a scholar as well as an e clesiast. He came into his high office by appointment President Svinhufvud in 1935 to succeed Archbish Lauri Ingman, who had died the previous year. A though in poor health, he guided the Lutheran Chur of Finland through one of the most critical periods in th nation's history.

Even as he assumed the archbishopric in 1935, tensio throughout Europe had already reached a high pitch a result of the Ethiopian crisis, and before five years ha passed his own country was involved in war with Russi A short peace between the two nations was followed b another outbreak of hostilities as Finland joined Ge many in the attack on the Soviets in the hope of regai ing her lost Karelian territory. However, this ventur also proved disastrous for the Finns.

Through all these difficult years Archbishop Kai made several pleas to the Church of England as well a to the Churches of America. In these he made clear hi fear of Russian Bolshevism and contended that Finlan was the last outpost of Western civilization against pagan world. Undoubtedly his views were largely th fruit of the bitter experiences of the Church of Finlan at the hands of Russian and Finnish communists follow

g World War I, when many Lutheran leaders in Fin- nd suffered martyrdom. History will prove whether not his fears were well founded.

xclusion of Japanese escinded by Army

T LONG LAST the United States has taken steps to make amends for the wrongs inflicted on thou- nds of loyal Nisei since the outbreak of the war with pan. On December 17 the Western Defense Command the Army made it known in San Francisco that per- ns of Japanese ancestry who were forcibly removed om California, Oregon, and Washington for security asons in 1942 would be free to return after Jan. 2, 1945, cept for individuals with known pro-Japanese sym- thies.

Anticipating possible trouble when the Japanese evac- es return to California, Governor Warren of that state pealed to all citizens to comply "loyally, cheerfully, d carefully" with the War Department decision.

Governor Warren undoubtedly had good reasons for xiety. At a recent convention in Seattle, Wash., of the estern Conference of Teamsters, representing 100,000 ion teamsters, a resolution was passed demanding that e Japanese never be permitted to return to the states om which they had been moved en masse. Lester M. nt, writing in the December issue of *The International Teamster,* applauded the stand of the western union embers, and stated:

"Regardless of the action of the federal authorities, the amsters will not accept the Japs. In this position, the amsters echo the sentiments of the West. They don't nt them back, and they won't take them back.

"The indications are that the western climate will not healthy for Japs for a long time to come.

"The West remembers the boys it lost in the Pacific.

". . . . We don't like the Japs.

"We, too, have lost our sons in the Pacific.

"And we are not extending the hand of brotherhood the savages that slew them.

. . . . . .

"We cannot sacrifice our own interests through senti- ntal regard for a race of people that can never be as- nilated and whose proven purpose is to destroy what e have.

"The Teamsters' Union opposes all immigration until r war veterans and war workers have been absorbed peacetime employment at American scales of wages.

"We oppose Oriental immigration at all times.

"The Japs are here but we don't need to keep them re. The International Teamsters' Union backs up its others on the West Coast. Throw them out!"

But union labor is not alone in its intolerant attitude ward Japanese citizens of the United States. The same irit of self-interest was recently displayed by farmers, siness men, and professional men of the White River d Puyallup Valleys in Washington when they organ- ed the so-called "Remember Pearl Harbor League." Undoubtedly these are some of the folks who pounced on the farm lands and business enterprises of the hapless Nisei when they were forced to leave their homes, and they are not going to give up their ill-gotten gains without a struggle. A similar situation is known to exist in California.

All this offers a sad commentary on the attitude of some Americans toward peoples of other races. Not only is it devoid of all Christian charity, but it violates every sacred privilege guaranteed to American citizens by the nation's Bill of Rights. Is this the kind of brotherhood we may expect in the new world order to be born out of the present tragic conflict?

The removal from their homes of 115,000 persons, most of them citizens of the United States, was the greatest mass evacuation of a people in American history. In fact, there has never been anything comparable to it in this country except for the moving of Indians to various reservations. Although it was undertaken for purposes of national security, it will probably always be regarded as one of the darkest blots in the annals of our nation. Now that the government has taken steps to right the wrong committed against tens of thousands of innocent people, the least that American citizens can do is to help in every way to make it possible for those who have suffered this injustice to return to a normal life.

Practice of Healing Growing in Churches

THAT AN increasing number of church groups in the United States are emphasizing the practice of healing is brought out in a recent study of the subject by Benson Y. Landis. His conclusions are based on official statements made by church bodies to the Bureau of Census in the 1936 religious census, which reveals that seventy-two religious groups in this country now mention health or healing in some way in their doctrinal statements. These are classified by Dr. Landis as follows:

1. Those placing "primary emphasis" on healing. This group consists of only two bodies—the Church of Christ, Scientist, and the Divine Science College and Church.

2. Those "emphasizing healing among their doctrines." This group embraces thirty-five bodies, including the Church of the Nazarene, the Assemblies of God, and the Church of God in Christ.

3. Churches that anoint the sick with oil. This group includes many of the oldest organized Churches, ranging from Orthodox and Roman Catholic to such Protestant bodies as the Episcopalians and the Church of the Brethren.

4. Groups that mention "health practices" in their statement of doctrine, such as abstinence from alcoholic beverages, tobacco, and the like. This class consists of five bodies, including the Seventh Day Adventists.

One of the significant discoveries made by Mr.

Landis is the rapid growth in membership of sects placing strong emphasis on healing. In the first group mentioned above, the rate of increase between 1926 and 1936 was 33 per cent, as against an average gain of 24 per cent for churches generally for the 15-year period from 1926 to 1942. In the second group, the increase between 1926 and 1942 was approximately 80 per cent, or more than three times the average church growth during the same period.

Vigorous growth of the Christian Science cult, however, is not attributed altogether to its primary emphasis on healing, but to its aggressive program in securing new adherents, in which the members themselves are the chief missionaries. The rapid expansion of the second group mentioned above, Mr. Landis believes, is likewise due not exclusively to its healing practices but to a great extent to the appeal which its ecstatic and emotional type of religion makes to the relatively uneducated and dispossessed classes who have experienced frustration in their social and economic existence.

Perhaps the most significant development revealed by Mr. Landis' study of the subject is the growing interest in the "religion and health" movement on the part of some of the established Churches. Although the practice of anointing the sick with oil is nothing new among Roman Catholics and certain Protestant groups, renewed interest is being manifested in the interpretation of the injunction contained in the fifth chapter of the Epistle of James, which reads: "Is any among you sick? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed."

That the Episcopalians and the Church of the Brethren have reinterpreted and extended the rite of anointing the sick with oil, it is suggested, may have implications beyond those bodies which have practiced it in the past.

The real reason for a growing ecumenical interest in the practice of healing, it is pointed out, must be found in the rediscovery of the New Testament concern for healing of both body and soul, the uncovering of new evidence of how religion has a very definite bearing on physical and mental health, and in a newborn interest in pastoral ministry and personal counseling based on first-hand observation and knowledge.

The Charter Is Dead

THE ATLANTIC CHARTER is dead.

Mr. Roosevelt now is not sure it ever existed. At least, he can't remember that he and Mr. Churchill ever signed it. Its form, he says, consisted only of scraps of paper—memoranda—some scribbled by Mr. Roosevelt himself, some by Mr. Churchill, and some by their re spective aids. If any complete original draft exists toda the President doesn't know where it is. It might be the bottom of the Indian Ocean with *H.M.S. Prince Wales.*

And yet the Atlantic Charter was officially given the world by the White House and Downing Street the great Magna Charta of human liberties. It was haile as the World War II counterpart of Woodrow Wilson immortal pronouncements during World War I.

It promised that America and Great Britain sought n aggrandizement, territorial or otherwise.

It declared that they desired to see no territorial chan es that did not accord with the freely expressed wish of the peoples concerned.

It pledged them to respect the right of all peoples choose the form of government under which they desir to live.

It promised to all States, great or small, victor or va quished, equal access to the trade and raw materials the world.

It expressed a desire for fullest economic collaborati between all nations.

It envisioned a peace which would afford to all men all lands the means of living their lives in freedom fro fear and want.

It proclaimed the principle of freedom of the seas.

It spoke in lofty terms of the abandonment of the u of force, and promised, following the disarmament of a gressor nations, to encourage all practicable measur which will lighten for peace-loving peoples the crushi burden of armaments.

The whole world read its magnificent phrases wi bated breath, thrilled by the hope of freedom for t common man, for equal opportunity for the lowly a oppressed, for a new world order in which justice a righteousness and good will would supplant a tragic e of greedy imperialism, selfish aggrandizement, and ru less exploitation.

Representatives of twenty-six nations were summon to Washington on Jan. 1, 1942, to give their approval these glowing phrases. Nine other nations subsequent subscribed to the terms of the Charter. It was explicit accepted as the basis of the peace settlements in t Anglo-Russian Treaty of Mutual Assistance signed London on May 26, 1942. It was reaffirmed in the Joi Four Nation Declaration issued by the United Stat Great Britain, Russia, and China in Moscow on Nov. 1943. All of these diplomatic instruments gave to t Charter validity and standing as recognized internatio law.

To all the world the Atlantic Charter became the sy bol of the high idealism motivating the United Natio as over against the sordid aims of the Axis powers, w their lust for power, their cynical contempt for the we and their ruthless disregard of human rights.

To all mankind the Charter was a flaming torch of ope against a lowering sky of universal despair, a rallyg cry to earth's oppressed millions, a summons to a oly crusade for nobler things than men had ever fought nd bled for in times past.

But the Atlantic Charter is dead.

It received a mortal hurt almost before it was born hen Winston Churchill told the British Parliament that did not apply to India.

It was flouted and outraged when Russia imposed a olitical blackout in Romania, Bulgaria, and the Baltic tates; when British diplomacy disqualified Sforza for a lace in the Italian government because he opposed the eturn of the House of Savoy; when British machineuns barked angrily in the streets of Athens to compel reek patriots to accept another royal refugee.

But it received its death stroke when Prime Minister hurchill on December 15 told the British Parliament hat he agreed with Russia's rape of one-third of Poland nd the American State Department made it clear three ays later that it would not object to any "agreement" etween the Soviets and the Poles which could "make n essential contribution to the prosecution of the war gainst the common enemy."

Yes; the Atlantic Charter is dead. It was done to death y its professed friends.

It was only a scrap of paper, after all,—so we have een told—so why mourn it?

But brave American men by the tens of thousands are ying on foreign battlefields, and American homes are eing made desolate, and American hearts are heavy with oe. All for a scrap of paper? E.E.R.

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

Institute on Social Problems

THE LUTHERAN STUDENT ASSOCIATION at the University of Illinois, the Rev. Otto Proehl, pastoral dviser, is sponsoring an institute on social problems for astors and interested people in the Illinois area. Pastor 'roehl's announcement letter states, "This generation is oming to grips with social problems of fearful dimenions. Their impact and negative sweep will be felt in very part of the Church. Every pastor and every alert utheran church member will welcome information and uidance in the analysis of these complex questions. . . . he institute program deals with the critical issues exctly as they confront and trouble every thoughtful hristian. God's Word and the experience of the Church ased on that Word give insight into causes and formuate principles of action for Christians."

The program areas to be covered and the speakers that ave been announced are:

The Christian Concept of the Family, the Rev. F. A. Schiotz, Chicago, Ill.

The Church Call for Social Workers, Dr. Oscar A. Benson, Chicago, Ill.

Recruitment of Workers, the Rev. C. F. Schaffnit, Detroit, Mich.

Migrant Populations and Church Responsibility, the Rev. H. Conrad Hoyer, Chicago, Ill.

Vocational Responsibility, a Christian Point of View and Specific in Labor Problems, Dr. A. D. Mattson, Rock Island, Ill.

The Church and the Natural Order, Dr. R. R. Caemmerer, St. Louis, Mo.

Crime Trends, Dr. D. R. Taft, Champaign-Urbana, Ill.

Functional Statement

A joint committee of the Student Service Commission and the staff of the Board of Education of the United Lutheran Church have prepared for presentation to the National Lutheran Council the following statement on function in student service:

"The Department of Student Work of the National Lutheran Council shall have as its function, on behalf of the participating bodies,

to conserve the Christian faith,
to develop the Christian loyalty, and
to cultivate the spiritual life of students; and
to discover, develop, and direct future leaders of the Church."

1945 Ashram Plans

The 1945 Ashram of the Lutheran Student Association of America will be held at Camp Hollister at Hollister, Missouri.

The Ashram program committee has just met. In its plans the committee has returned to previous practice of placing the Bible study in an assembly period rather than in the seminar periods. The daily platform address is to deal with aspects of the inner life in Christian living and experience. Twelve seminar groups will give attention to the following areas: Social Service; Foreign Missions; The Lutheran Church; Christian Convictions; Christian Homes; Vocations; Race Relations; The Church and Politics; The LSAA and the Student Christian Movement; Post-war Christian Living; Evangelization; Christianity in Education.

The Conference Corner

By President H. L. Yochum

A Momentous Decision

Last month we considered one of the three points of tension which electrified the 1944 convention of the American Lutheran Conference. The question was fundamental: Shall the Conference continue, can it continue,

now that various functional activities have been transferred to the National Lutheran Council? The answer was deliberate and decisive: We have a high mission to perform, a distinct service to render, requiring our continuance and even an intensified program, to be implemented by a special committee which the Executive Committee will soon appoint.

This month I wish to take up a second point of tension, discernable throughout the convention, culminating in a spirited discussion at the final session. Again, it was a fundamental issue, the subject of much talking on and off the floor at previous conventions and committee meetings.

The question is this: Shall we go ahead as constituted at present, or shall we now seek to bring other Lutheran bodies into the Conference, even reorganizing the Conference if that becomes necessary in the process?

As stated in my article of a month ago, all of us felt the inner conflict of "what our hearts warmly desired and what our heads sanely told us was practicable." If there had been any ground for hope that a way could be found at this time whereby all Lutheran bodies in America might be federated into one all-inclusive Conference, a resolution to proceed in that direction would have been adopted by a resounding, probably unanimous, chorus of "ayes."

Why, then, did a motion having exactly that import fail of adoption? The proposed resolution was clearly worded, contained ample historical reference, called for what all of us earnestly desire. Eloquent arguments were presented to support it. Yet it was lost. Why?

In the first place, it was clearly recognized by all, openly stated by several, that there was very little prospect of a favorable response on the part of the Missouri Synod. "It was definitely a question of whether the Conference desired to invite the United Lutheran Church into membership or not, or if the Conference was willing to consider reorganization if that would be found necessary to effect a Conference or Federation with the United Lutheran Church as a member, thus including two-thirds of the Lutherans in America." The negative vote indicated that the majority of those present are not in favor of such a "two-thirds" Conference. Even assuming that the United Lutheran Church would affiliate with the Conference, or with it create a new federation in place of the Conference, we do not consider that to be a step forward toward ultimate, all-inclusive Lutheran unity.

Secondly, the result of such action would be an organization paralleling the free conference of National Lutheran Council bodies scheduled for 1945. This would either seem competitive or to no purpose. It would seem the wiser course to await the results of the free conference sponsored by the Council before planning another association involving the same synodical bodies.

Furthermore, to bring the United Lutheran Church into the Conference would involve the establishment of pulpit and altar fellowship with that body by all five synodical groups now composing the Conference. To date only the Augustana Synod has such a fellowship relation to the United Lutheran Church. The Norwegian Lutheran Church at its 1944 convention adopted a resolution authorizing a selective fellowship "wherever our pastors and congregations find those ties that bind Lutheran Christians, and that teaching and practice conform to official declarations." The American Lutheran Church was not even ready to go that far at its 1944 convention, and recognizes "obstacles" to the establishment of pulpit and altar fellowship with the United Lutheran Church. An attempt to force such action, or to by-pass it, would be a grave mistake.

Frankly, there is little reason to believe that the United Lutheran Church would respond favorably to an invitation to affiliate with the Conference, in line with its attitude toward the Conference and in view of the reaction to our "Overture" registered at the 1944 convention of the United Lutheran Church. When all indications prophesy the futility of efforts at present to draw even one of the other two large Lutheran bodies into the Conference, to adopt the proposed resolution would seem a pointless gesture.

Finally, there emerged a growing conviction that the Conference possesses a specific "genius" which justifies, even requires, a few more years of development within the Conference as now constituted, if it is to make its wholesome impact on American Lutheranism effectively. This was convincingly demonstrated in Dr. Stavig's paper.

We believe, therefore, that the Conference made the right decision on this question. Nor do we feel that this action need impair the further progress and ultimate destiny of the Conference, under God's providence.

Into College Windows

By ALVIN N. ROGNESS

Three Kinds of Schools

HIGHER EDUCATION in our country presents three fronts, and is under three commands. First, there are the church-related colleges, institutions owned, sustained, and controlled by organized church bodies. Secondly, there are the independent, highly endowed institutions, controlled largely by their own appointed or elected boards. Thirdly, there are the state-owned and controlled schools.

It is fortunate for our country that there are three fronts.

Our democratic form of life is based upon the freedom of thought. We want neither a totalitarian Church nor a totalitarian State. Nor do we want a totalitarian or uniform culture. We want the maximum freedom to pursue truth, wherever that may lead us.

There are two ways in which a strong church-related ollege program undergirds the State. As demonstrated o strikingly in Germany, if the State can absorb and ontrol all education, then the schools themselves become ne most effective tool in the hands of power politics. trong church schools are the most effective guarantee hat no unscrupulous party or man shall be able to deter- nine the texts and select the teachers for the nation's chools. Where truth is attacked and exploited by wicked olitical power, truth finds its bulwark and takes its ost powerful stand within the walls of church schools. The church college also gives to a free State the full-orbed education which alone can make political freedom work. The church school is committed to the belief that only the man who has a lively sense of obligation over against God can long sustain a sense of obligation over against his fellow men or the commonwealth. To be equipped to exercise wise citizenship in a democratic State, a man must be aware of his citizenship in the Kingdom of God. For a man who lives outside of the laws of God cannot long be trusted to live within the laws of the land. To leaven the State with the integrity of men and women who by faith live in the will of God is the supreme contribution of church schools to the State.

The Genius of the Conference

By Lawrence M. Stavig*
Secretary of the American Lutheran Conference

SUCH A TOPIC as this one, "The Genius of the American Lutheran Conference" embraces a concept which is of extreme importance and deserves he very best thought of which we are capable. In it re bound up the issues which will very largely deter- nine the future of the American Lutheran Conference. f the group of bodies which have banded themselves to- ether in this organization have nothing distinctive about hem, then there is no reason for maintaining any sep- ration from the other Lutheran bodies of this country. On the other hand, if there be any such reality as may be ncluded in the concept "genius," then there may be rea- on for maintaining our identity as a separate group with- n American Lutheranism.

I have entered upon this study with a considerable de- gree of reluctance. In common with most of you, I have or years been of a mind to emphasize the things we have n common with all Lutherans. The things which unite us and draw us together need to be sought out, for there as always been all too much to separate and divide us utherans. When we speak of genius, however, then we hink of that which distinguishes and sets us apart from ne another. It becomes our purpose, then, to explore he possibility of defining and analyzing our peculiar na- ure as an American Lutheran Conference.

The American Lutheran Conference came into being ourteen years ago in Old Central Church in Minneapolis. There were those at that time who conceived of this new novement toward union as largely a defensive alliance, reated for the purpose of protecting its members against possible aggression by the U.L.C.A. and the Synodical Conference. However much such a motive may have prompted the new organization at the beginning, the results of our association together in the formation and development of the American Lutheran Conference have included the discovery of a deep-seated unity within the constituent bodies. That there were agreements in the fundamental concepts of the faith became apparent when the Minneapolis Theses were written and adopted as the confessional basis of the conference. It is probable, however, that no one understood how much these Lutheran bodies had in common until they met in the organization convention. Those who attended that convention will never forget the mountain-top experience of those days. The hearts of the delegates were bowed in awe and humility as they recognized the bonds which united them. Addresses had been planned which cut through to the very heart of the Gospel. Those present were sinners who at the foot of the Cross united in their need of forgiveness and rejoiced in the assurance that God was in Christ Jesus reconciling the world unto himself. Here was revealed sufficient agreement in doctrine to permit Christians to worship and work together.

But here was revealed something more, a oneness in understanding and experience of the grace of God and His manner of working in the hearts of men. In that meeting are to be found the beginnings of what may be called the genius of the American Lutheran Conference.

Experiences in Fellowship and Service

The years that followed 1930 have brought new and varied experiences to those who set out to walk together down the road toward Lutheran unity. When men meet together, wrestle jointly with complicated and difficult problems, disagree for a time and find agreement, worship

* This address was given at the biennial convention of the American Lutheran Conference at Milwaukee, Wis., Nov. 15-17. Dr. Stavig was re-elected as secretary for a fourth consecutive term.

and pray and work at tasks that are too large for individual synods, when men kneel together before the altar, when men sense the compelling, driving urge of powers which have their source in God, then men have varied experiences. We have become acquainted with the personalities which make up the membership of sister bodies. The inner spirit and deep-seated convictions of those who had been strangers became known to us. It was not always easy for the German theologian with his desire for exact formulation point by point to understand the freedom which characterized some of the practices of the Norwegians, the Swedes, and the Danes. There were times when Scandinavians found it difficult to appreciate the practices of some descendants of German ancestors in matters of conduct and life.

Yet we have succeeded in doing some worth-while things together. We have failed in doing all we might have done, but there have been significant achievements. The effort expended in carrying on the Conference would have been amply justified had we done nothing other than develop the program of student service. Under the capable leadership of Pastor Fredrick Schiotz, with excellent cooperation on the part of synodical leaders, there has been built up within the short period of six years a service which ranks with the very best of its kind in this country. The cooperative support of Pacific Lutheran College has provided a little indication of what may be done in the field of education. The seminars and conferences for pastors, students, and lay people have brought together hundreds of our people for a united study of the great issues which confront us as Christians. Largely through the efforts of the Commission on Christian Higher Education there has been developed a conference of the faculties of Lutheran colleges and seminaries which regularly meets to formulate a policy for the guidance of our schools. The Commission on Social Problems, Young People's Work, and Parish Education, have all initiated studies which have been of value to the participating bodies. Mention may be made too of the *LUTHERAN OUTLOOK,* which has within a two-year period given such abundant promise of future usefulness. Much significant work has been done through the cooperation of these fourteen years.

Oneness of Spirit and Viewpoint

But the most important fruits of these years of association are not to be found in these achievements, important though they may be. Through our experiences together, we have continued to grow in appreciation of the spiritual unity which is ours. Our association together in cooperative work and in Christian fellowship have made us more and more aware of the similarity of our spirit and of the oneness of our interpretation of the Gospel. Furthermore, as we have prayed and planned and worked together, the unity which we found at the beginning has been developed and intensified. With all our differences and with all our synodical and national peculiarities, we have found in our sister synods of the American Lutheran Conference a fundamental oneness of spirit and viewpoint.

Out of all of this, the formulation of the Minneapolis Theses, the experiences of the opening convention and all succeeding conventions, the working together at common tasks, the personal associations in committee, seminar, and commission meetings, there has been emerging what we may call a "genius of the American Lutheran Conference."

It is not easy to specifically define that genius. Our genius is that about us which distinguishes us, which makes us different. It is the special particular heritage God has given us. The qualities which constitute it are largely intangibles which are elusive and extremely difficult to identify or characterize. I am going to try to point out some of the elements that are distinctive about the Conference.

A Lutheranism of Pioneer Soil

First of all, ours is a Lutheranism which has been planted and nurtured in the Upper Mississippi Valley, that vast region which lies between the Appalachian Mountains and the Rockies. In that respect it is similar to the Synodical Conference, but different from the U.L.C.A. The U.L.C.A. has been and remains predominantly Eastern and Southern with its headquarters in New York and its greatest strength concentrated along the Atlantic seaboard. Despite the movement of people from one section of American to another, despite our common loyalties and problems, despite national coverage by radio networks and printed materials, the various sections of the country have thus far maintained rather distinctive characteristics. The Mid-west has brought to American life a strange and interesting combination of influences. It has been largely rural, conservative and loyal to tradition. But it has at the same time been extremely vigorous, highly individualistic, independent and progressive. Our Mid-western civilization is the result of a near miracle, when within a period of only a century a vast wilderness has been entered and conquered, and its resources made to serve the purposes of man. This has been the scene of a stubborn battle between man and nature; out of that struggle has come victory. There is here some of the enthusiasm and confidence which marks the person who has fought a hard fight and won a significant victory.

In this section of agricultural America have originated some of the most radical, or perhaps they may be called progressive, movements of American political life. This is the home of the La Follettes, of Floyd Olson, of the Non-Partision League, the Farmer Labor Party, of socialist city government in Milwaukee. This is the home of Senator Norris and Henrik Shipstead, of Joseph Ball of Harold Stassen, and Henry Wallace. The American Lutheran Conference has its strength in this section. It peoples the cities, towns and countryside of this great area. It is inevitable that the spirit of this section has in part become the spirit of our churches here. That spirit

onstitutes a portion of the genius of our Conference. n the second place, the American Lutheran Confer- e is the predominantly rural Church of American Lu- ranism. In the movement from the land to the city people have lagged. No doubt the movements of se last chaotic years have changed the picture some- at, but it is probable that the essential character has yet been greatly affected. The U.L.C.A. has seventy cent of its membership in centers of over 2,500 popu- on and only thirty percent in the so-called rural areas. e Synodical Conference is fifty-eight per cent urban l only forty-two percent rural. But we of the Ameri- Lutheran Conference still have fifty-six percent of people in rural areas and only forty-four percent in ters which have a population of over 2,500. Just now Lutherans are in the process of rediscovering the val- inherent in rural life and are attempting to gear the gram of the Church to make our maximum impact on this sector of American life. I do not attempt in s discussion to point out the implications of this, nor explain it. I simply call attention to the condition. re in part is to be found the genius of the American theran Conference.

A Mingling of Nationalistic Streams

turn now to an aspect of this study which seems to to be one of the most significant. In this land of many tionalities, the American Lutheran Conference is the ly one of the large Lutheran groups which is the result the mingling of more than one stream of European tecedents. Both the U.L.C.A. and the Synodical Con- ence are predominantly German in origin and trace ir ancestry back to the motherland of the Reformation. ese bodies have both added small groups that were n-German and both have in the course of their history ded numerous individuals of every kind of national ckground. Despite these accessions, these bodies are th essentially the products of streams which originally wed out of Germany.

The make-up of the Conference is different. In it are presented the German stream of Lutheranism and also at which has come to America out of the Scandinavian untries. Furthermore, into the American Lutheran nference have come all three of the Scandinavian oups, Norwegians, Swedes, and Danes. Nor have these oups come as individuals. They have come as solid dies, bringing with them their whole heritage of Chris- n experience, theology, hymnology, devotional writ- gs, traditions and customs. Into the American Luther- Conference has come the whole body of German, vedish, Danish, and Norwegian Lutheran Christianity. me of it has been bad, some of it good; all of it is here. e blending of these streams cannot but give a distinc- e character and flavoring. That is what in part con- tutes the genius of our Conference.

The Spirited Heritage from Scandinavia

If I had been asked to describe the genius of Scandi- vian or Swedish or Norwegian Lutheranism, my task at this point would be somewhat easier. The Lutheran Christianity of Scandinavia is a Christianity which was deeply influenced by waves of revival which swept over the countries in the Far North of Europe. Great personalities arose in those countries and profoundly moved their people spiritually. These men put a stamp upon the Christian life of these nations. What Hauge was to Norway, Rosenius and Grundtvig and others were to Sweden and Denmark. Strong individuals they were, who often were not acceptable to their contemporaries. But despite opposition, their messages wakened the people and brought new life to the Church. Virtually all of those who have come from Scandinavia have been influenced by these movements. No man's faith was taken for granted; these men were realists. Their religion was taken very seriously. Faith was no mere intellectual subscription to a formal statement of doctrine; it was the yielding of a penitent sinner to the love and grace of God revealed in Jesus Christ. There was a strong emphasis upon the priesthood of believers; each man was a priest who, in the presence of God, received the privileges and responsibilities belonging to a sacred relationship. Every individual was personally responsible to God. Each one must learn to read and interpret the Scripture. Emphasis was laid upon the duty and privilege of praying and witnessing. This was a spiritual life which emphasized the necessity of personal conversion, of personal experience of sin and grace.

These movements were rooted in the Word of God and in the main avoided the danger of replacing the authority of the Word with the authority of individual experience. There was subjectivism, but a subjectivism which resulted from the earnest, prayerful, serious, and regular use of the Scriptures. Included in this tradition was a rigid insistence upon a life that should be worthy of the person who had been saved by grace. Much of it was deeply pietistic. It insisted upon a break with the sinful influences of the world and was outspoken in its judgment upon all kinds of worldliness. Though it attempted to avoid the pitfalls of legalism, it did insist that there were some practices which just could not be considered as having any part in the life of one who had come to know the new life in Jesus Christ. Combined with these characteristics was a certain freedom granted the individual in the matter of interpreting Scripture. It does not belong to the real nature of the Scandinavian Lutheran to attempt a minute formulation of the content of faith, a formulation that goes to the periphery of Scriptural teaching.

These elements belong especially to the genius of the Scandinavian Lutheranism which has flowed into the American Lutheran Conference. Yet I venture to say that we of the Scandinavian groups have found in our brethren of German background in the American Lutheran Church, descendants of the old Iowa, Buffalo, and Ohio Synods, much of similarity in heritage. It is with no intention of casting stones or in any spirit of judging that I say it appears to me there is something here which differs from the U.L.C.A. and from the Syn-

odical Conference. It is what used to be called in Norwegian "Aandsretning". That word is an attempt to describe a certain tendency with respect to emphasis and practice. I believe that out of the association of these years we have found within our American Lutheran Conference bodies a certain spiritual affinity; recognition of this is necessary for an understanding of the genius of the Conference.

Conference Occupies Middle Ground

Finally, our own characteristics and the alignments which have taken place in our country have placed us in what is sometimes called the center of American Lutheranism. In terms of conservatism in theology, in terms of relation to the other branches of Protestantism, in terms of insistence upon synodical uniformity, in terms of control by the central Church, in terms of organization, in terms of various other elements, the American Lutheran Conference has come to occupy a position between the Synodical Conference and the U.L.C.A. It is in most ways closer to the U.L.C.A. than is the Synodical Conference, and closer to the Synodical Conference than is the U.L.C.A. It is conservative, confessional, and Biblical in its emphasis, yet not in the extreme sense of the Synodical Conference. Their spirit seems to us often narrow, separatistic, exclusive, and uncharitable. On the other hand, the Conference seeks a freedom which avoids some of the extremes which at times we seem to see in the U.L.C.A. It is the peculiar heritage of the American Lutheran Conference to be found in this in-between position in the contemporary scene of American Lutheranism. Just as the Lutheran Church occupies a middle ground between Roman Catholicism and Reformed Protestantism, so the American Lutheran Conference occupies the middle ground of Lutheranism.

Here, then, are the qualities which characterize us as a separate body of American Lutherans. It becomes at once apparent that here are essentially differences in degree, and not differences in kind. It also becomes immediately apparent that the lines which separate us from the other bodies are not distinct and definite, but are indistinct and many a time almost impossible to find. Nevertheless, it appears that there is very definitely that which may be called a "genius of the American Lutheran Conference."

Against the background of this discussion, I now venture to present certain propositions which must be faced and studied by us as members of the American Lutheran Conference.

Expansion of National Lutheran Council

1. It must be the united judgment of us all that the expanding program of the National Lutheran Council must be supported by every means within our power. One of the very significant features of American Lutheranism during recent years has been the extension of the cooperative work carried on through the National Lutheran Council. This excellent cooperative instrument came into being during World War I. It carried on after the war without any spectacular growth. During the present emergency, however, the new demands made upon the Church have necessitated a program of action which dwarfs anything any of us conceived of even a few years ago. The responsibility for the orphaned Lutheran missions of the world, the spiritual care of our sons and daughters in the service, the challenge of the great concentrations of population in the defense areas compelled us to set up a budget for the National Lutheran Council that has grown by leaps and bounds. Furthermore, we have been convinced that the social welfare program of the Church and the coordination of home mission work can best be handled by the Council. If the recommendations which have been placed before this convention are carried through to completion, the student service departments of the American Lutheran Conference and of the U.L.C.A. will be united under its direction. In all probability there are still other fields in which cooperative work will ultimately be done through this agency.

This expansion of the National Lutheran Council has directly affected the program of cooperative work within the American Lutheran Conference. All members of the Conference are also members of the Council. Wherever Lutheran bodies have engaged in cooperative activities in both the American Lutheran Conference and the National Lutheran Council, the tendency has been to drop the activities within the Conference and to concentrate upon those of the Council. So definite is the trend toward doing our cooperative work through the National Lutheran Council that we may say rather definitely: It will be only a question of time before the American Lutheran Conference will have largely lost its present program of church activity. The day of the Conference as an agency for carrying on activities of the type we have been carrying on is about over. Some of the work now done through the National Lutheran Council will of course cease when the war ends. But it appears to me that we must guard against any such collapse in support of the National Lutheran Council as marked the period after the last war. Much of the present program of the National Lutheran Council will very naturally lead into a peace-time program which will be so large and important that it will tax the capacities of a united Lutheranism. In all of our planning for the American Lutheran Conference there must be recognition of the value of the growing program of the National Lutheran Council.

Conference Furthers Lutheran Fellowship

2. As members of the American Lutheran Conference, we are committed to full support of the movement toward the establishment of fellowship between all Lutheran bodies in this country. At Rock Island two years ago, the Conference voted to urge "its constituent bodies to invite into pulpit and altar fellowship those Lutheran groups with whom they are not now in fellowship." Very significant progress has been made toward this

l in recent years. Negotiations have been carried on the American Lutheran Church with the U.L.C.A. Missouri Synod. These negotiations have followed traditional procedure whereby pulpit and altar fellowship are established as a result of doctrinal discussions, resulting in a doctrinal statement agreeable to both parties. So successful have they been that there is today sufficient doctrinal agreement for pulpit and altar fellowship. In the meantime, an increasing number of Lutherans in various groups have become disposed to seek fellowship in another way. During our years of association together, we have, without any intention of doing so, followed a procedure which has actually resulted in fellowship. There has been no desire to compromise our positions, and no disposition to minimize the importance of a strong confessional Lutheran Christianity. We have recognized one another as Lutherans; we have planned and prayed together as Lutherans; and we have worked together as Lutherans. Our doctrinal positions have been revealed to one another by our preaching, by our teaching of our children, and by the manner of training our pastors, much more clearly than could ever be done by doctrinal statements. Why, then, should it be necessary to write any additional doctrinal statements?

Last January, the Executive Committee of the American Lutheran Conference gave expression to this new emphasis and adopted a statement which was presented to each Lutheran body in America. This statement carried the following paragraph: "We believe that the Minneapolis Theses, the Brief Statement and Declaration, and the Pittsburgh Agreement, all of which we believe to be in accord with one another, have treated sufficiently all essential points; we believe that no additional theses, statements, or agreements are at this time necessary for the establishment of pulpit and altar fellowship among Lutherans." The Augustana Synod, the American Lutheran Church, and the United Danish Church have officially adopted this statement and made it their own. The Norwegian Lutheran Church in June unanimously adopted a resolution declaring: "Because of the confidence born of association, conference and cooperation through many years, we extend our hand of fellowship to all American Lutherans who adhere to the historic standards and confessions of the Lutheran Church. We find their doctrinal declarations to be in essential accord with our own. We believe no additional theses, statements, or agreements are necessary for fellowship among American Lutherans. Wherever our congregations and pastors find those ties that bind Lutheran Christians, and that teaching and practice conform to official declarations, they may in good conscience practice selective fellowship both in worship and work."

The United Lutheran Church at its convention in Minneapolis last month declared with reference to this statement of the Norwegian Lutheran Church that they accounted it of such character as to warrant the conclusion that we are now in fellowship with the Norwegian Lutheran Church, even as with the Lutheran Free Church and the Augustana Synod." It must continue to be our devout purpose to secure recognition by all Lutherans of one another and to make possible free movement between pastors and congregations of all Lutheran groups. This is the most important task which just now confronts American Lutheranism and should be consummated at the earliest possible moment. The developments within recent months give promise of the attainment of this goal within a reasonable time as between the American Lutheran Conference and the U.L.C.A. Let us work and pray that there may soon be equally definite progress as over against our brethren of the Missouri Synod.

Lutheran Union the Ultimate Goal

3. But we must not stop here. Every Lutheran will agree that we must definitely set as a goal the ultimate union of all Lutherans into a single Lutheran Church in America. The U. L. C. A. at its Minneapolis convention declared "in favor of union in this our own day." The Missouri Synod in its constitution has included a statement of purpose as follows: "The union of all Lutheran Synods in America into one orthodox Lutheran Church." We ourselves at Rock Island two years ago adopted a resolution which declared, "It devolves on us with true devotion to the Lord and His cause to spare no efforts for the furtherance of Lutheran unity." These must be no mere paper resolutions. They must be statements of a policy which is basic in every decision we make. We are today divided into groups, but our goal is a single Lutheran Church in America.

How It May Be Achieved

4. Out from the common thinking of American Lutherans, there must somehow emerge a clear idea as to what shall constitute the center about which the unified Lutheran Church of the future will be organized. Various possibilities present themselves at the present time. In the first place, the ultimate union of Lutherans may come through the combination of individual bodies one by one or in groups under some such constitution as that of the present U.L.C.A. Another possibility is that we may move into an all-inclusive conference and then end up with some form of organic union. Many have proposed a gradual enlargement of the American Lutheran Conference by the inclusion of additional bodies.

Again, the ultimate Lutheran Church may be created through the gradual shifting of the character of the National Lutheran Council from a working agency to a full-fledged deliberative and legislative assembly made up of delegates from the constituent bodies of a conference. Such a step could be taken at any time without any tremendous change. Once church bodies have agreed to work together and have common fellowship with one another, it would be a very short step to the formation of a federation or a conference. What could be more natural and logical and simple than that we first work together as Lutherans, that we then work out a basis for pulpit and altar fellowship, and that when these steps have been taken, we revise the or-

ganization under which we have been working together so as to create a federation or conference that may finally eventuate in organic union. There is the further possibility that some entirely new organization may be created as the Lutheran Church of the future. In some of these directions we must together find the road God would have us walk on our journey toward an ultimate Lutheran Church.

What About Future of Conference?

5. Committed as we are then to an expanding program for the National Lutheran Council, to the attainment of fellowship among all Lutherans, and to the goal of an ultimate single Lutheran Church in America, what lies ahead for the American Lutheran Conference?

The first possibility is that of simply passing out of existence immediately as a separate organization. There are those who feel, and very legitimately so, that since the entire cooperative program of Lutheranism is being centered in the National Lutheran Council, there remains no further need for the American Lutheran Conference. It is very apparent that it will be no easy matter to maintain an active, vital, strong body in the face of recent developments. There may be serious question as to whether it is even possible to do so if there is to be no real program of cooperative activity. How long would a congregation last without some program of action? If a congregation remained merely a gathering for worship with no missions, no Sunday school, no giving to the poor and needy, how long could it survive? Even though the American Lutheran Conference possesses a rich and fruitful heritage, even though it possess a significant genius, it will require real effort to make it live, once its present program of cooperative activities has been drastically curtailed. One possibility is that the American Lutheran Conference simply declare that its task has been finished and dissolve its organization.

A second possibility is that the Conference maintain itself, but without any clear concept of a mission or purpose. It should be hardly necessary to point out that unless there be a definite formulation of worthwhile purpose, the American Lutheran Conference will gradually lose its vitality, then shrivel up and die a natural death. Rather than to permit that, we ought to face the issue squarely, and if our task is done, then dissolve our body.

Should Conference Be Enlarged?

In the third place, the Conference may think of itself as a future center for American Lutheranism. It could then begin to realize its objective by inviting other Lutheran bodies to affiliate with it. The goal of such a program would be to ultimately include within the Conference most or all of the Lutheran bodies of our country. That such a goal must be considered is indicated by the fact that the National Lutheran Council two years adopted a resolution stating: "We suggest as highly desirable the enlargement of the scope of the American Lutheran Conference, so that its constituency may become representative of the Lutheran Church in America."

Let us suppose that we were to begin by inviting the U.L.C.A. to become a member of our Conference. There is serious question whether that body would consider accepting such an invitation. But let us assume that it would consider it. The actual effect of such a move would be to enlarge the National Lutheran Council into a conference. Whether to enlarge the Conference by including the U.L.C.A. or to expand the Council into a conference would amount to virtually the same thing. In either case one would have a federation of the same bodies united on a basis of pulpit and altar fellowship for mutual benefit and cooperative work. I call attention to one fact here. If the membership of the American Lutheran Conference were changed so drastically as to include the U.L.C.A. then the American Lutheran Conference of the present would no longer be in existence.

There enters in at this point the consideration of the matter of genius. Our aim and purpose must be to make the largest possible contribution to the winning of our country and the world for the Kingdom. That contribution can be made most effectively by making the largest possible contribution to the Lutheranism of our country. We must be very humble in the knowledge of our faults and shortcomings. The temptation to excuse sins and deficiencies by giving them nice names must be resisted always. Even a Lutheran church body must be on guard lest it magnify a weakness into a heritage and give national characteristics the garb of spirituality. But, on the other hand, let us not be too anxious to eliminate all differences and to flatten out the peculiar heritages of the individual groups.

There used to be a feeling that we would achieve the real American ideal by setting up a rather arbitrary standard and then insisting that all our people conform to it. The ideal was to make all Americans alike. Today we appreciate the fact that America needs the peculiarities of varied and diverse people and that our country will become most rich and strong if each nationality and group will contribute to the common whole what is different about it. So, too, with the Church. So, too, with Lutheranism. We will not grow great by making all branches of Lutheranism alike, but by having each contribute in terms of what constitutes its genius. We must be tolerant of others, yet we must dare to be ourselves. We must dare to assert that our heritage is a precious one, one that has become dear to us, one that is well-pleasing to God, one that we believe God has given to us, and one that we want to share with others. We will make our real contribution in terms of our genius—not in terms of the least common denominator.

Favors Maintaining Present Membership

We then face the question: Can we best make the ntribution in terms of our genius by very soon bring- others into our Conference or can we make our ntribution more effectively by maintaining the Amer- n Lutheran Conference for the time being as a sep- ate organization? Some will say, To hold ourselves of isolates us; as long as we remain separate, we le our light under a bushel. If we have a God-given ritage, then we will best share that heritage by es- blishing the most intimate associations possible just quickly as possible. There is no reason for delay. nce we have established fellowship, we are ready to ve on to federation or organize.

I am not convinced that this is so. On the contrary, appears to me that there are several reasons why it uld be unwise for us at this time to attempt any en- gement of the American Lutheran Conference. The visions which exist at the present time do not prevent from contributing in terms of our genius to the rest Lutheranism. The intimate associations now exist- in a host of cooperative ventures allow us constant- to exert such influence as our strength and charac- istics justify. On the other hand, our association th one another as a separate Conference group pro- les the opportunity for the further exploration of the ements which are peculiar to us, provides the oppor- nity for developing and enriching our heritage, and us for ultimately making an even greater contribu- n to American Lutheranism. Furthermore, it is ely that any move toward enlargement of the Con- rence at this time would meet no hearty reception at e hands of either the U.L.C.A. or the Synodical Con- rence. On the contrary, it is probable that such a ve just now toward larger federation with the U.L. A. would probably make even more difficult the at- nment of closer association with the members of the nodical Conference. Again, there is the probability at any enlargement of the Conference at this time uld create tensions within some of the constituent dies of our group. For the present, there would be tle to gain from an expansion of the membership of e American Lutheran Conference, while there would a real possibility that losses would result.

Why Not an Organic Union?

There is a fourth possibility. The American Luther- Conference may look in the direction of an even ser relationship within the Conference before mov- g into new relationships with other Lutherans. Per- ps we ought to curtail our present synodical sov- eignties somewhat and move in the direction of the ganic union of these bodies which have found so uch in common. Have we not worked long enough d learned to know one another well enough and und so much in common that consideration should be given to a yielding up of individual sovereignties in a closely knit organic union of the constituent bodies of the Conference?

Why should each of us maintain its own set of synodical officers? Why should there be five theological seminaries? Why should we be building five separate educational systems? Why should five sets of home mission experts traverse the same territory? Why should there be five separate spiritual advances? Why not face soon the fact that there are limits in cooperation? There comes a time when sovereignties must be curtailed if there is to be true unity. Think of what might be achieved for the Kingdom of God if we in the American Lutheran Conference were to really consolidate forces for great united advance. Along this line lies a very real possibility for the future development of the American Lutheran Conference.

Suggests New Avenues of Cooperation

Finally, the American Lutheran Conference may remain the Conference that it now is and find for itself new avenues of service and of cooperation. Time permits only two suggestions to indicate what I have in mind. We have already rendered significant service to the Lutheran Church in this country through the seminars and conferences which have been sponsored. There are further possibilities for service along this line. We have only begun to bring the whole movement toward Lutheran unity into the consciousness of our pastors, our local congregations, and our lay people. That which has taken place has been too largely a movement within committee rooms participated in by comparatively few of our people. The American Lutheran Conference, occupying the central position in American Lutheranism, is strategically situated for the development of a program having these goals in mind. There is another opportunity for large service to American Lutheranism through the coordination or consolidation of the educational set-up of the Church. It is probable that between $4,000,000 and $5,000,000 will be spent on the academies, colleges and seminaries of the American Lutheran Conference during the immediate postwar period; it may be that wise leadership through the Conference can insure the expenditure of this large sum so that maximum benefit for the Kingdom will result.

Our years together have been blessed ones. We have found ourselves in terms of a common heritage. We have accomplished things of value to the Kingdom. Today we stand at a crossroad. Together we must seek the will of our heavenly Father. As we humbly bow before Him and in fullest candor and confidence face the issues, we may be assured that we can know the way. It is my conviction that He will give us many more years of fellowship and service to the Kingdom in the American Lutheran Conference.

Christian Worship and the Fine Arts

THIRD IN A SERIES ON "WORSHIP"

By Clifford Ansgar Nelson
Pastor of Gloria Dei Church, St. Paul, Minn.

O worship the Lord in the beauty of holiness.

THE RELATION of the Christian religion to the development of the arts is one of the most fascinating chapters in the history of humankind. Religion, it can be said without exaggeration, is the mother and the source of all art and beauty that we know in the culture of our race. It was when men sought to build worthy temples for the worship of their gods that they began to conceive the splendor that has flowered into the architectural genius of our own day. With true instincts man sought to build loftily and splendidly to express something of the high conception he had for the greatness of his deity.

The same is true of music, of poetry, of painting, of sculpture, of needlework and tapestry and every bit of artistry that adorns our civilization. It was in the bending of the knee before God, and the mystic vision of the Eternal Glory in the midst of the drabness of earth's ordinary duties that the hearts and minds of men were inspired to create the loveliness that belonged to the adoration of the heavenly splendor. If art has become secularized in our own day so that we scarcely think of this interrelationship, it is because we have failed to see life whole and have closed our eyes to the real origin of our treasures.

But when Christians go up to their temple to worship God and respond to the impulse to surround their worship with the finest artistic beauty that they are capable of creating, they are but answering to a natural desire that bids them give nothing but the best to God, and adorn the sacrifices of their hearts with fitting beauty, because their God is the source of all beauty and goodness. When the psalmist bids us to worship God in the beauty of holiness, he is, to be sure, not thinking primarily of the external surroundings of worship. Rather he is thinking of the interior symmetry and loveliness that comes into a man's life when it is related by faith and hope and love to the Eternal. But such inward peace and grace will not be content until it creates in the world surrounding the soul something that corresponds to its interior peace. On its best levels, worship always awakens the creative instinct. To be alive to the vast and marvelous wonder with which the Creator fashioned the universe, is to be eager to share with Him in creative toil. A better world will always be the result of such worship, and beauty and art will be its accompaniment.

The Phenomenon of Iconoclasm

There is of course, a puritanical strain in the tradition of the Christian culture, which would keep worship as plain and austere and severely simple as possible. All of us know the excesses of that Puritanism in history, how it robbed the churches of music and stained glass, of sculpture and painting, of vestments and visible sacraments. We appreciate the reasons that lay behind those acts. Whenever men have sought to worship in terms of symbol rather than the spirit, the creature rather than the Creator, beauty rather than holiness, exalting art rather than God, there is a genuine prophetic tradition that cries out in protest. The golden calf can never be a substitute for the God of righteousness. But in our saner moments, when we find perspective and propriety in our worship, we will never other than thank God for the beauty and wealth that the artist offers us when we worship. And we will be perfectly happy to sum up our highest ambitions in the words of the Psalmist:

> "One thing have I asked of the Lord, that will I seek after; that I may dwell in the house of my God all the days of my life, to behold the beauty of the Lord and to inquire in his temple."

To the place of the fine arts in the worship of a Christian we address ourselves.

The Great Fanes of Europe

Let us think for a moment of the creative genius that has made the art of the imaginative and consecrated church architect a thing of joy and beauty forever. As for myself, I know of nothing in all the world that next to the perfect beauty of the sunset and the stars, the flowers and the vast symphony of the created universe, quite excites the sense of awe and wonder as does the sight of the great cathedrals of medieval Europe. It must have been a great God those men worshiped, who dreamed and planned with their best skill to build so loftily and magnificently in making a place for men to offer their sacrifice of praise and prayer. They were sure that God was more important than business and commerce when they insisted that in every hamlet and village as well as in every metropolis, the church should be the tallest as well as the finest building. And men's souls grew taller and life grew richer too, when every skilled craftsman gladly did his best to add his finest contribution to the erection of the house of God.

We today would do well to take a page out of the book of the past to learn the meaning of the worship of God in forming men into a brotherhood guild where each serves the other in honoring God and where each adds his skill and craft to that end. Our world is dying today for lack of Gothic souls who reach hungry hands heavenward in aspiration and hope for the gift of heaven.

"This Is the House of God"

Then go into the church for worship. Do you see why beauty of stained glass letting in its mellow, soft light, l the richness of vaulting and carving, of color and ind and sight all combine to make you wish to take off shoes from off your feet, "for the place wherein thou adest is holy ground?" This is no place for the com- n trivialities of mart and marketplace, this is the house God and here one is to be in the presence of the holy ry of heaven. And up there is the altar of God upon ich is the most sacred symbol of all, the cross of Christ. ere is the focus of all attention; and the mystery and auty of a God who came down the stairs of heaven th a Babe in His arms and walked without stain through r dusty world to the very end when He was done to ath on two rude beams placed against the sky. It is the endor of that which is to engage our attention when bow down in adoration.

If yours is a church with a sensitivity to beauty, the ill of the finest embroiderer and silversmith and the t of the most cunning worker in wrought iron and od, stone and brass, will have been employed to make d adorn that altar with its cross and candles, its sacred ssels, and its silent call to worship. Look about you in ur church to thank God for all who have wrought in der to make your worship meaningfully beautiful! meone said once that a church should always look as ough people loved it. It is the place for an artist to press something of the ineffable beauty of God. The urgy of the Russian Orthodox church has said it in a em to the praise of God which characterizes the mean- g of worship:

Let us who mystically figure forth the cherubim
nd sing the thrice holy hymn to the quickening Trinity
ay aside all the cares of this life;
rasmuch as we are to welcome the King of the uni-
verse,
ompassed about with the guard of the angelic orders.
lleluia! Alleluia! Alleluia!"

Art the Handmaiden of Worship

Yes, it is in the very nature of things that worship and eauty, adoration and art shall walk hand in hand rough the life of man. No one of us ought to allow our ves to be robbed of this radiance and to be impover- hed because we neglect the art of worship. Schlier- acher, the theologian, once put it this way:

> "A man's special calling is the melody of his life, and it remains a simple, meager series of notes unless religion, with its endlessly rich variety, accompany it with all notes, and raise the simple song to a full-voiced, glorious harmony."

hat is the function of worship. And art and beauty are s handmaidens.

Or let us think for a moment of the artist who deals with oils and colors and paints his story of the inspiration that has come to him from out of the heart of the Christian Gospel. It is the worship of Christ that has given the world its most glorious pictures. Walk down through the art galleries of the world and whose Name is it that stands out first and foremost in calling forth the best that the painter has been able to produce at his easel? Is it not that Name which is above every name, and before which every knee shall bow one day? Whether it be the *Sistine Madonna* of Raphael, or the *Descent from the Cross* by Rubens, or the *Light of the World* by Hunt, or the *Last Supper* by DaVinci, we would be ungrateful were we to fail to understand the holy service which the artist gives to the life of faith. We are all in debt in immense measure because these have enrichd our world. And today, when frightful war is destroying the accumulated glory of the artists' contributions, our hearts are saddened to think that another generation will be impoverished by the loss of much of the wealth of the ages.

The Sculptor Brings His Tribute

Think once again of the art of the sculptor. Long centuries before Christ, the worship of the sun god, Ra, inspired the skilled craftsmen of Egypt to chisel out of stone immense tributes to their deity. The remains on the sands of that land give evidence of the artistry that is evoked by religion.

Christian faith has given us creative carvings of no less magnificence that belong to the life of worship and the glory of God. Over in Copenhagen once lived a sculptor who spent a whole life in doing nothing else. In the Church of Our Lady in that city is still to be seen the matchless *Christus* that has become so loved by all of the followers of the Master. It is symbolic of something of the nature of Christian art that in order to really see and feel the spiritual beauty in that figure which stands at the high altar in the church, one must kneel very lowly and look up into the face of Jesus. Only then does it speak the language of the love and compassion and invitation of the humble Galilean that the artist was inspired to portray in stone. There you have it, art not for art's sake, but art for Christ's sake. Art that has power to transform and mould character and life because it draws us to Him who alone can make beauty and loveliness real in the human heart.

And what shall we then say of the world of the musician when it is employed in the service of Christ? That is a great story in itself, and our next installment will be devoted to that luminous chapter in the story of worship. But the splendor of the greatest of instruments, the organ, and the pages of oratorio and cantata and anthem, the variety and richness of all the hymnals of the great churches of Christendom, all of these witness to the dignity and importance of art that lives not for itself but for the glory of God.

Christian's Life Is Enriched

The meaning for us as Christian worshipers is clear. Souls that love and hearts that respond to the call of the Eternal will not be left poor and shabby and narrow and trivial as they journey through life. All of the best of life is theirs, for "ye are Christ's and Christ is God's". Let no one say that a Christian is poor because he has sought to follow the Lord Jesus Christ. He is rich with the wealth of all the best treasures of this world, and beyond that the infinite riches of the beauty of Christ in his soul. It is "Christ in you, the hope of glory". That glory of God which shines forth in the face of Jesus Christ has also shined into our hearts. It is not strange then that the heaven-inspired writers of Holy Writ have kindled their imaginations as they have dreamed and sung about the splendor that heaven itself will call forth in the nearer presence of Christ. We who journey through earth on the joyous pilgrimage toward eternity, even though we be encompasssd with the sorrows and tribulations of the worst that the world can do, still have the comfort and inspiration of the promise of the perfect beauty of God's homeland for the soul. It is not amiss for us to think that the best that the artists have given to us as an offering of praise to God shall there be but the shadow of the glory which is with Him who loved us and who has gone to prepare a place for us.

"For now we see in a mirror, darkly;
But then face to face: now I know in part;
But then shall I know fully even as I was fully known."
"While we look not at the things which are seen, but at the things which are not seen;
For the things which are seen are temporal;
But the things which are not seen are eternal."

Weighing Dumbarton Oaks

By the Editor

WITH THE whole world in the throes of a suicidal conflict and humanity everywhere pleading for a solution of the curse of war, the Federal Council of Churches of Christ in America, meeting for its biennial convention in Pittsburgh, Pa., Nov. 28-30, grappled with the problem and sought for an answer. The proposals of the Dumbarton Oaks Conference, adopted when delegates of the United States, Great Britain, Russia, and China met to lay the groundwork for a postwar security league, were the immediate subject of discussion.

Could the Christian Church give its approval to the plan evolved by the diplomatic representatives of the four great powers? Were all the provisions of the security plan satisfactory, or did it smack too much of a military alliance designed to confirm the victors in the possession of their anticipated spoils?

It was clear that the delegates were not completely satisfied. Not even the members of the Commission on a Just and Durable Peace headed by their eminent chairman, John Foster Dulles, could conceal a measure of disappointment in the results of the Dumbarton Oaks deliberations. Force, it was pointed out, had been unduly exalted as the only remedy for war, while the elements of justice and righteousness and of right moral conduct on the part of nations had been almost entirely ignored.

Dumbarton Oaks a Beginning

Nevertheless, Dumbarton Oaks was recognized as a beginning, and therefore it was accepted as a "framework" for an international organization which may lead the world out of its present state of anarchy into an era of peace based on the application of international law. It would be a major disaster, it was declared, if the present war should come to an end without provision for continuing collaboration among the United Nations to bring about the realization of such a plan.

"We recognize," said the Commission's statement which was adopted by the Council, "that transition from international anarchy to a complete, constitutional world order cannot occur at a single step. It was thus to be expected that any presently practicable plan should fall short of what will be required to assure lasting peace. The organization proposed has many of the characteristics of a military alliance of a few great powers. Certain provisions seem to envisage a division of the world into regional spheres of influence dominated by one or another of the great powers. Reliance is placed primarily on force unrelated to any explicitly agreed upon principles of justice. Further, the proposed organization is inadequately endowed with curative functions needed to deal with the causes of war and with creative functions needed to draw the nations together in fellowship.

"With all of these defects, the proposals do, however, have the great merit of providing for a continuing and virtually constant consultation of representatives of the great powers and of selected lesser powers under conditions which will subject what is done to the moral judgment of mankind. The Economic and Social Council, and related agencies, can do much to promote fellowship among the nations and eradicate the causes of war. If the proposals envisage much that partakes of a military alliance, at least that military alliance is to be put into a setting which will permit public opinion to influence its evolution toward a more adequate general organization. That will, above all, require an alert and enlightened attitude by the peoples of the world and a

llingness that the conduct of their nations, whenever in fact materially affects others, shall be subject to ernational discussion and judgment at the bar of blic opinion.

Will Require Modifications

"We believe that the proposed organization, with such neficial modifications as ought to result from further nsideration by the prospective members, can be deloped into one that will commend itself to the Christn conscience. As such, we believe it should receive e support of our people, with full recognition of its esent limitations and with determination to overcome em. Admittedly, that will be a long, hard task. We mphasize that success will depend not merely upon litical measures but upon more general acceptance roughout the world of common moral judgments about tional conduct. The ethical and moral standards regnized as applying to individuals must become genally accepted as applicable also to national and intertional conduct. This is one of the indispensable contions of world order. Without it international law can ver become a reliable instrument of order.

"It is at that point that Christians have a peculiar sponsibility. We recognize it as our duty to seek to anslate into action the beliefs which we profess. It is, the same time, our profound conviction that no system international security can succeed which fails to ckon with such principles of our faith as the imperave of the moral law, the worth of every human being, e precedence of human over material values, and the oral duty of cooperative action in a world community. o system for the organization of world society, however rfect, in political theory and structure, can long suced without the undergirding of these principles. And system which may be imperfect at its inception may velop into something curative and creative if Christns are vigilant and persistent in concerted action to ing the moral and spiritual resources of their faith to ar continuously upon the problems of world order.

"Finally, we must constantly reiterate the following sic affirmation of our Statement of Guiding Principles: e believe that a supreme responsibility rests with e Church. The Church, being a creation of God in sus Christ, is called to proclaim to all men everyhere the way of life. Moreover, the Church which is w in reality a world community, may be used of God develop His spirit of righteousness and love in every ce and nation and thus to make possible a just and rable peace. For this service Christians must now dicate themselves, seeking forgiveness for their sins d the constant guidance and help of God."

Dulles Pleads for Approval

In advocating the adoption of the above statement, r. Dulles did not attempt to conceal his own conviction at the Dumbarton Oaks proposals fall far short of the eals set forth in his famous "Six Pillars of Peace." Nevertheless, he urged endorsement on the part of the Church of the proposals on the grounds that they represent the only plan for an international organization which is acceptable to the statesmen of the United States, Great Britain, and Russia at the present time.

Discussing the provision in the Dumbarton Oaks proposals which empower the Security Council to employ force in preventing the outbreak of war, Mr. Dulles said:

"That arrangement disturbs many. To them it seems to camouflage a military alliance whereby a few powerful nations will dominate the many smaller nations without regard to justice. On the other hand, many feel that only material force is dependable and consider that our Commission's approach reflects the so-called 'impractical idealism' of Christianity.

"These opposing viewpoints could seriously divide American public opinion, even to the point of paralyzing our national action. That would be a catastrophe and, I think, a quite unnecessary catastrophe, for the force proposals of Dumbarton Oaks have been played up out of all relation to what the facts justify. In reality they are little more than scenery. But some such scenery may be necessary, if only to secure the indispensable support of the many who, particularly in war time, think that peace can be assured only in the same way that victory is won, that is military might.

Police Force Is Necessary

"Let us look more closely into the significance of what threatens to divide us.

"Almost all of us can accept the premise of Dumbarton Oaks that, in a world of imperfect individuals, some force-in-being of the nature of a police force is important for security. However, it is also clear that if such a police force is to be effective, it must be under a commanding executive who can surely and quickly bring it into action. If the use of force becomes highly problematic and contingent on the outcome of debate and negotiation, actuated by conflicting considerations of expediency, then it ceases to be an effective instrument—either for good or evil.

"That, I think, is what we have under the Dumbarton Oaks proposals. The national force quotas can be brought into action only by the vote of a council of representatives of 11 nations and, while the matter is not yet explicit, we can assume that the majority of 6 must always include the representatives of China, France, Great Britain, the Soviet Union and the United States of America. Further, these representatives are not bound to any principle of action or rule of conduct. Their vote is wholly discretionary and will be dictated primarily by national considerations. I do not know what authority may be given the United States member. But it can be taken as sure that he will not vote to use force unless he thinks that the President and Congress will approve. Certainly, the Soviet member will not act without the approval of Mr. Stalin. Indeed, experience to date indicates that Soviet representatives at international confer-

ences are extremely reluctant to take independent responsibility. We can be sure that the British member will not act without the approval of the British Cabinet who, under their Parliamentary system, will have to be sure of Parliament's support and who will also probably want to consult the other members of the British Commonwealth.

"Such an arrangement falls very short of providing that unified executive command of force needed to make it an effective instrument. Proof of that is found in the fact that it is not relied upon to deal with either Germany or Japan. That weakness is not a deficiency of draftsmanship. It is a deficiency inherent in the present state of the world. One is the way of despotism. That puts force under an executive head who is free to use the force at his own discretion. That way provides uneasy security to those who are willing to buy it at the price of freedom. The other way is the way of free men. Through custom — "common law" — or through a legislative body they create a system of law adequate to regulate human behavior. Then they delegate to an executive the power and duty to enforce those laws. The executive has no discretion, but is bound to use the force he controls without fear or favor, and against great and small. Those subject to law know in advance what conduct will attract a penalty and what conduct will assure protection.

National Morality Not Defined

"That way was not, however, available to the authors of the Dumbarton Oaks proposals. There is yet no world acceptance, and therefore no effective definition, of proper and improper national conduct. It would not be enough to define and prohibit national misconduct of the flagrant type. For that would, by inference, legitimatize evasions. To illustrate, the modern technique is to extend one's national domain by internal penetrations. We used that method to get control of the Panama Canal Zone, and since then others have perfected it. The difficulty of adequate definition is so great that the Chinese failed when they sought to incorporate in the Dumbarton Oaks proposals a definition of 'aggression'. It seemed that any definition which would give to some the freedom to which they felt entitled might also permit a license which might be abused by others. Therefore it was decided that each future international controversy, unless perhaps of the small 'justiciable' class, would have to be dealt with as a matter of discretion.

"It is difficult to quarrel with that conclusion, but it involves attaching to force so many strings that it cannot be an effective instrument of order. Thus, each of the nations so far participating in the plans for world organization has accepted the right of the Security Council to invoke force, but on the assumption that, through its representative, it will have a string on its use. In the case of the great powers, that veto power will be reinforced by national military establishments which will far surpass any 'peace quotas' which will be made available to the world organization. Other prospective member states will also seek immunity from possible arbitrary action by the Council and they may get it. If they do not get it directly, in the form of a veto power in the Council, they may get it by side understandings with some major power acting as their 'protector'. Also, even as now planned there must be at least one concurring vote in the Council by a small state and five others will cast a vote which, while not controlling, will be morally very potent.

"The cumulative result of all of this will largely immobilize the 'force quotas'. Possibly their potentiality, on paper, will deter some minor disturbances. However, their use presupposes a political unanimity of the great powers which has rarely occurred and which, if it prevails, will itself assure peace.

"Our Commission was aware of the difficulty of arranging for the responsible and effective use of force in the absence of adequate and world-accepted definitions of right and wrong conduct. We remembered that behind the policeman stands the executive, behind the executive stands a law-making body—and behind the law-making body there exists the moral consensus of the community. That is what is basic. Laws are ineffective unless they reflect that, and without laws there cannot be an executive—other than a despot—and without an executive there cannot be an effective administration of police power.

What "Six Pillars" Envision

"The great obstacle to world order is the lack of any universal moral judgments about national conduct. We cannot expect that until national groups have worked together in peace. Men harmonize and clarify their views about good and bad conduct when they are associated in common tasks. Victory in war is such a task but there is so far no counterpart in peace. It is that which we would supply and it is that which our Six Pillars make primary. We want world organization to bring the nations together to work for stable economic and monetary conditions; to keep the treaty structure of the world abreast of changing underlying conditions; to make autonomy the genuine goal of colonial administration and to assure to individuals everywhere spiritual and intellectual liberty. Out of working together on such great tasks there can come a common judgment of what is decent national conduct, and a general agreement that, in matters of common concern, the general welfare should take precedence. That will, on the one hand, greatly reduce the occasions for the use of force; on the other hand it will make it possible to arrange so that force can be quickly and decisively used, when it needs to be used at all.

"We can feel encouraged. The Dumbarton Oaks proposals contain great possibilities. The Economic and Social Council and related agencies can do much to develop fellowship among the nations. There still exists a possibility of broadening such functions so that they even more fully conform to our Six Pillars of Peace program. The Security Council can be a forum where controversial

atters are discussed, where public opinion may focus pressures and where conflicting theories about national conduct may become reconciled. The World Court n be used to extend the reign of law. All of this can adually engender the moral basis needed for a comete constitutional order.

Christian Approach Is Realistic One

"The important thing is that we be realistic about the oposals and see their practical potentialities and work develop them. In the present state of the world, the rce proposals, as I say, are little more than scenery. e need not concentrate upon them all our concern. They alone cannot breathe life—either good life or bad life—into the world organization. Once we realize that, we can disengage ourselves from much of the current controversy about force and devote ourselves to developing those phases of the Dumbarton Oaks proposals which can really give vitality to world organization.

"To achieve world-wide fellowship, to promote judgments which reflect the moral law, are tasks for which the Christian Churches are peculiarly qualified. Only the discharge of those tasks can bring to world organization the elements of solid reality. We can carry on with confidence, knowing that in this matter also the Christian approach is the realistic approach."

The Church and Labor

By A. D. Mattson*
Professor of Christian Ethics, Augustana Seminary, Rock Island, Ill.

THE HEBREW NATION was born in a great social upheaval at the time of the exodus from Egypt. That exodus was the first great labor movement history. The Hebrew people have given us our religion, nd that religion, whenever it has functioned vitally, has lways been interested in the fortunes of the laboring an and woman.

The first thing that I want to say about the relationhip of the Church to the labor movement is that the hurch recognizes the right of the worker to organize or purposes of collective bargaining. The American Luheran Conference has recognized this right in a resolution passed at its convention in 1938, which reads as follows:

1. We endorse the stand taken by the Oxford Conference on Life and Work, that "Labor has intrinsic worth nd dignity, since it is designed by God for man's welare. The duty and right of men to work should therefore alike be emphasized. In the industrial process labor hould never be considered a mere commodity. In their aily work men should be able to recognize and fulfill a Christian vocation. The workingman . . . is entitled to a iving wage, wholesome surroundings and a recognized oice in the decisions which affect his welfare as a worker."

2. The Conference stands for the right of employe and mployer to organize for collective bargaining; the safeuarding of all workers against harmful conditions of abor and occupational injury and disease; insurance . . . gainst sickness, accident, want in old age and unemployment; and the abolition of child labor, by which we understand the work of children under conditions that interfere with their physical development, education, opportunities for recreation and spiritual growth.

3. We stand for release from work at least one day in seven and a reasonable work-week commensurate with the productivity of industry and the physical and spiritual well-being of the laborer, to the end that labor may increasingly share in the cultural, educational, wholesome recreational, and religious opportunities available. Conditions of work for women should be regulated so as to safeguard their personal welfare and that of the family and the community.

4. We also emphasize that it is the responsibility of the worker and the employer to work for the public good and not to abuse their power by trespassing upon the legitimate rights of others. If they are to achieve permanent blessings, both laborer and employer must build upon a spiritual rather than a materialistic basis, and to this end both stand in need of the continued ministrations of the Christian Church.

All Churches Approve Principle

The American Lutheran Conference constitutes about one-third of the Lutherans in America. The Federal Council of Churches of Christ in America has recognized the right of labor to organize ever since it adopted its first social creed in 1908. All of the major denominations of our country have taken a similar stand. Therefore we do not need to argue this point. We recognize the right of labor to do that which the law of our land now guarantees to it.

The reasons which have led to this stand are not only in order that organization may bring higher wages and

* An address given at the symposium on "The Church and Labor" at the recent biennial convention of the American Lutheran Conference in Milwaukee, Wis.

better working conditions. Collective bargaining means democracy in the industrial process because it is only as a member of a labor organization that the individual can bargain on terms of equality. Collective bargaining does not need to be a struggle. Employer and employed should consider their mutual status and come to an agreement which is just to both parties. The worker is entitled to have something to say about the manner in which his part in industry—his job—is being used.

How to Eliminate Evils

The second point which I wish to stress is that power for labor implies that labor must assume the responsibility which this power involves. On the whole, I want to say that labor has assumed this responsibility. We must not judge the labor movement from the point of view of the headlines of our newspapers. It is the situations where trouble develops that make the headlines. We must not judge the whole labor movement from that point of view any more than we must judge the character of American home life by the divorce headlines. To be sure, there have been and there are racketeers in the labor movement, but the remedy for that situation lies in more democracy within the labor movement. The Church ought to encourage those of its members who belong to the organized labor movement to take a more active interest in the affairs of their union in order that the evils of racketeering may be eliminated.

The labor movement has increased in power tremendously during the course of the last decade. The depression of the early thirties taught us that *laissez faire* in the industrial process would not work any longer. In our ruggedly individualistic system human personality was being crushed. Our day is witnessing a socializing trend. Communism, Naziism, and Fascism are socializing movements. The spread of the cooperative movement and the development of the labor movement are likewise socializing factors. In these socializing movements human personality and the individual can also be crushed so that he becomes merely a cog in some kind of a cruel machine. That has happened in Communist Russia, in Nazi Germany and in Fascist Italy. Our problem in America is to find where to draw the line so as to keep individual freedom and initiative, on the one hand, and, on the other hand, have enough collective action for an effective and efficient functioning of the social order. Socialization is upon us. It is characteristic of the era in which we are living, and the Church must reckon with it.

Here we need the guidance and the direction which our Christian faith can give with its emphasis upon the worth of the individual and its doctrine of man. A. J. Muste said, some years ago, that "What Christianity says to the modern labor movement is something like this, that the startling thing about the labor movement, especially in its more thoroughly Marxist phases, is not its anti-capitalism, but precisely that, in spite of surface differences, its underlying assumptions are similar to those of our industrialist, capitalist civilization at its worst, and that unless the labor movement is purified, deepened, and spiritualized, it too will contribute to the dissolution rather than the redemption of our civilization." If labor is to be motivated by the same spirit which has characterized capitalism in the past, the ascendancy of labor to power will not work for the redemption of our civilization.

Church Must Understand Labor

Lastly, I want to emphasize the fact that organized religion and organized labor have often tended to drift apart. Members of the Church have often been characterized by a middle class psychology and consciousness. If the Church is to minister to the laboring man, the leadership of the Church must learn to sympathetically understand the problems and the needs of the worker. The Church also has a spirit and insights to give to the laboring man which will prove to be a lasting blessing to him, to the labor movement, and to the future of our American civilization. If labor is to be understood by the leadership of the Church and if the Church is to be understood by the leadership of labor and if the Church is going to be able to impart its insights into its Way of Life to the laborer, it will be necessary for religion and labor to make contact.

I would therefore urge all pastors to become acquainted with labor leaders in their respective communities and all labor councils to invite pastors to sit with them. Wherever this plan has been tried it has been found to work toward a better mutual understanding and to the benefit of both the Church and the organized labor movement.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Near the Goal

HE SPECIAL Educational Appeal for funds during the closing days l weeks of 1944 had reached 335,000 at the close of business on cember 21. The final report is no- ere near being complete, for many the congregations throughout the od have not made their final re- ts. It is anticipated that far more n the planned for million and a half l be reached, all to the glory of d for the preserving of our schools higher learning on Christian cam- es.

he Steering Committee, under ose capable leadership and guidance Educational Appeal was brought s far to reality, has been dismissed a special committee, and the anks" due them from all sections the Church has been given them cially by the Board of Trustees of Church. As a final work growing of the planning and executing of Educational Appeal, there comes ay the development of a more vig- us program of Christian higher cation.

he "follow-up," which means the dling of monies and pledges from Educational Appeal, shall now be the hands of the Department of wardship and Finance, Dr. Henry Schuh, director.

Call for Nominations

o carry out the authorization of 1944 church convention, the Board Charities has issued a call for nom- tions in the appointment of a full- e executive secretary for Christian lfare.

ikewise the Board of Christian her Education has requested the ninations for the office of a newly- ated executive secretary for Chris- n Higher Education, as authorized Sandusky Convention.

he Board of Parish Education has ed a call for nominations to replace vacancy created by the resignation Dr. W. Hieronymous as director of ish Education.

India Hospital News Flash!

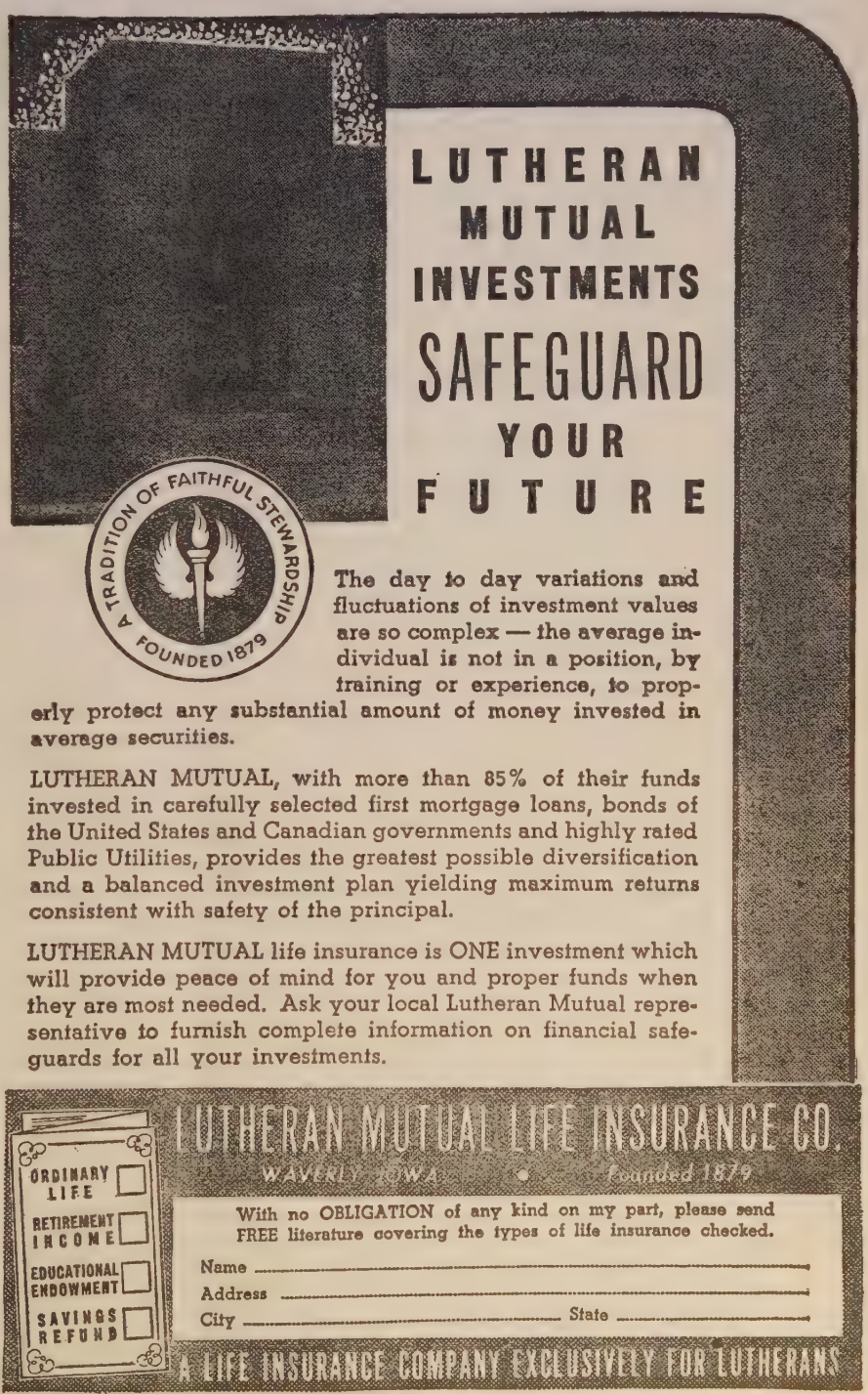
he India Hospital is running at h high speed that, according to word received from Dr. Charles Muthaiya, in charge of the Renigunta hospital in India, they can hardly cope with the situation alone. The India Conference has therefore asked the Board of Missions (the home board) to send Dr. Agnes Hoeger of our New Guinea Mission, who at the present is in the service of the United States Army, stationed somewhere in Peru, South America. Investigations and inquiries are being made at once to grant this request, if at all possible.

Norwegian Lutheran

By L. M. Stavig

Planning Commission

THE PLANNING COMMISSION authorized by our Church at the convention last spring is under way with its investigation and study, and gives promise of good results. This commission, which includes fifteen



pastors and lay men of the Church, was appointed for the purpose of submitting to the next general convention "specific recommendations relative to the disposition of all Centennial appeal surplus funds." However, the function of the commission was broadened when it was instructed "to study the entire situation and needs of our Church and report at the next biennial convention."

The commission has held two meetings thus far. The first was in the nature of a preliminary meeting, at which time the commission was organized and a broad outline of work adopted. The Rev. Agner S. Tanner, Eau Claire, Wisconsin, was elected chairman of the commission. Additional officers are Judge Lewis Larson, Sioux Falls, South Dakota, vice chairman, and the Rev. T. H. Rossing, Sacred Heart, Minnesota, secretary. The commission also divided into a number of sub-committees to make special studies in various departments of the Church. These committees with the chairmen are: Education, the Rev. T. H. Megorden, Fosston, Minnesota; Home Missions, Mr. Oscar Westberg, Williston, North Dakota; Foreign Missions, the Rev. T. H. Rossing, Sacred Heart, Minnesota; Charities, Judge Lewis Larson, Sioux Falls, South Dakota; and Church Organization, the Rev. F. I. Schmidt, Grand Forks, North Dakota.

Representatives of the various departments of the Church, as well as of various institutions of the Church, have already met with the commission, and presented information with respect to their work. At the next meeting one day will be set aside for public hearings, at which time anyone within the Church may present matters for study and consideration to the commission. The commission plans to present periodic reports covering the progress of its work through the church press.

South American Missionaries

The Rev. Hans Thoresen has arrived in Colombia, South America, to begin work as an official representative of the N.L.C.A. in that country. He reports that "there has been no trouble of any kind so far. At all the government places everyone was very nice and helpful." He will work in co-operation with the missionaries of the Colombia Evangelical Lutheran Mission northeast of Bogota. Three main stations are at the present time occupied; plans are being made for occupying others in the near future and also for the establishment of a Bible school at Duitama. Pastor and Mrs. H. L. Olson of our Church and Pastor and Mrs. A. Morck of the United Danish Lutheran Church are en route to the field to join Pastor Thoresen.

F. Melius Christiansen Biography

Considerable interest is being manifested in the new biography of Doctor F. Melius Christiansen written by Leola Nelson Bergmann and published by the University of Minnesota press. The book, entitled **Music Master of the Middle West,** is a 227-page book telling the story of the life of Doctor Christiansen and outlining the organization and development of the St. Olaf College Choir to its present place of leadership in the field of choral music. The book has been the subject of numerous reviews both in the church and secular press.

Lutheran Welfare Week

The first of a series of conferences on social work to be held at colleges of our Church was conducted at St. Olaf College early in December. The conference was sponsored by the Lutheran Welfare Society of Minnesota, and was carried out by the Lutheran Daughters of the Reformation at the college. Its purpose was to develop the interest of future lay leaders of the Church in social needs and welfare work, to sharpen the conscience of future clergymen, to demonstrate inter-synodical good will and co-operative action, and to focus the attention of college students on social work as a Christian calling.

Addresses to the college student body by the Rev. W. E. Klawitter, institutional chaplain at Duluth, Minnesota; Mr. Jarle Leirfallom, acting director of the Division of Social Welfare of the State of Minnesota, and the Rev. Henry J. Whiting, executive secretary of the Wisconsin Lutheran Welfare Society, were features of the week. Noon day luncheon meetings, visits of social workers to various college classes, the distribution of pamphlets on various phases of welfare work, and personal conferences with students throughout the week, made the program helpful and personal to individual students.

Special attention was called to the action of the N.L.C.A. in setting aside $8,000 annually for graduate social work scholarships to Lutheran students and of the L.D.R. in setting aside $1,000 annually for this purpose.

Similar conferences are being arranged at the other colleges of the Church.

Seminary Seniors

Eight January graduates from the Seminary in St. Paul have accepted calls to the Pacific District, and will assume their duties soon after graduation. Some of these men will begin work in new fields, while others are taking over pastorates formerly served by older pastors.

Visitation by Plane

President H. L. Foss of the Pacific District of the N.L.C.A. recently completed a one-month tour of his congregations in Alaska. He traveled by boat as far as Juneau, but used a plane to cover the remaining distance. Included in his itinerary was a meeting of the circuit at Petersburg, which climaxed in a Reformation Day festival, the closing day of the meeting.

In Fairbanks Doctor Foss dedicated the new $35,000 church building which the N.L.C.A. has built for the Fairbanks community, and installed as pastor of the congregation the Rev. Joseph Luthro. The new church building will not only serve as a church home for the congregation but will also become the Lutheran service center, caring for the needs of American service men in the Fairbanks territory.

Here and There

Two large Minneapolis congregations have recently observed anniversaries. They are Bethlehem Church, the Rev. O. S. Riegstad, pastor, which observed its fiftieth anniversary, and Our Savior's Church, the Rev. J. W. Ylvisaker pastor, which celebrated its seventy-fifth anniversary. . . . Lone Prairie Lutheran Church, Capron, Illinois, the Rev. E. G. Burtness, pastor, has just celebrated the one hundredth anniversary of its organization. This congregation was organized by the pioneer pastor, J. W. C. Dietrichson. . . . First Lutheran Church, Albert Lea, Minn., the Rev. Melford S. Knutson, pastor, has received $34,754 in cash and $3,751 in pledges toward a projected parish house for which plans are in preparation. This congregation added 45 new members during the year, of whom forty-eight were at one time confirmed as adults. . . . The Rev. E. Cliffor Nelson, Minneapolis, was one of the speakers at religious emphasis week recently held at the University of Minnesota. . . . The WCAL radio station of St. Olaf College, Northfield, Minnesota has just received $2,000 through the will of the late Mr. Nels S. Moen, of Blue Earth, Minnesota.

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Confirmation Robes, Paraments. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples on request. DeMoulin Bros. & Co., 1224 S. 4th St., Greenville, Illinois.

United Danish

By H. Skov Nielsen

Pastoral Conferences

HE ANNUAL Iowa-Nebraska Pas-ors' Conference was held at Dana ege, Blair, Nebr., December 6-8. Conference was addressed by the . H. Conrad Hoyer on **A Pastor's roach and Responsibility Toward Unchurched and Toward the Com-uity;** by Dr. P. W. H. Frederick of land College, Fremont, Nebr., on **Lord, Our God, a God of Mercy Justice;** and by Dr. N. C. Carlsen **Lutheran Piety.**

his meeting was followed imme-ely, on Dec. 8, by a Regional In-ynodical Conference in which some Lutheran pastors from surround-territory participated. Two main resses were given: by Dr. Theodore ebner of St. Louis on **Prayer and owship** and by Dr. J. P. Nielsen of nity Seminary at Blair on **Inspira-of Scripture.**

Notes

Pastor Emeritus Hans Nielsen of ir, Nebr., passed away on Dec. 22, he age of a little less than eighty-r years. He leaves his wife, by sec-marriage, and one son, the Rev. iver Nielsen of Denver, Colo. The eased had pastorates at Wisner, r.; Neola, Ia.; Poy Sippi, Wis., Min-, Nebr., and Blair, Nebr. Since his rement some fifteen years ago he remained a resident of Blair and ember of the First Lutheran Church re, from which he was buried on . 27. Pastor H. L. Jensen of Exira, and President Dr. N. C. Carlsen ke at the funeral service, which conducted by the local pastor, the . H. C. Jorgensen.

he family of our synod president, N. C. Carlsen, held a complete re-on at the parental home in Blair ing the recent holiday season. Pres-were the ten children—now all lt—four daughters-in-law, two sons-law, and six grandchildren. Three s are in the service of our country. e of them, Chaplain V. N. Carlsen, t just returned from the Pacific war ater.

utheran Free Church

By H. C. Caspersen

Busy Service Center

NE of the Lutheran Service Centers established by the National Lu-ran Council at different important points throughout the land is the one at Astoria, Oregon, where one of our pastors, the Rev. Alexander Borrevik, is superintendent. The Center has recently passed its first anniversary and it is reported that as many as 60,000 visitors have been received at this place during the year.

Churches Planning Buildings

A number of congregations are making preparations for building of new churches as soon as priorities can be obtained. The Zion Lutheran church, Thief River Falls, Minn., served by the Rev. Walter Pederson, is making plans for a church building at a cost of $40,000.

The Trinity Lutheran church, Enumclaw, Washington, served by the Rev. G. Rundstrom, has purchased building lots in a central part of the city for erection of a new church, for which already the sum of $20,000 has been secured.

The church at Mora, Minn., served by the Rev. Morton Strommen, plans to have the upper structure of the church completed by Easter. The sum of $3,000 for the purpose was subscribed at one service recently.

Pastoral Changes

The Rev. G. Bretheim, who has served congregations in and around Harvey, N. D., for a number of years, has been called to Bisbee and Ekeland churches, Bisbee, N. D., and has accepted.

The Rev. Edw. J. Peterson, Killam,

YOUR KEY TO THE BIBLE

Being a Presentation of Your Religious Concern with the Bible

by

THEODORE HUGGENVIK, TH.D.

Professor of Religion and Philosophy,

St. Olaf College

Northfield, Minnesota

Redemption through Christ, the central theme of the whole Bible, is the teaching emphasized in this new Bible study book. Because the message is personal, the presentation is called "Your Religious Concern with the Bible."

Dr. Huggenvik makes a brief study of each of the books of the Bible. As stated in the Introduction: "Since the Bible is primarily a Book that deals with man's relation to God, the important thing is to find out what the Bible says about that relationship. The writer of these notes believes in both divine revelation and divine inspiration—that in the Bible we have the inspired record of God's revelation to man. This is amply attested by the human-divine personality, Jesus Christ, presented to us by the Bible. And Christ is the subject of the entire Bible."

"This book is timely and imperative. It is both scholarly and practical. The fundamentals of our faith are given their rightful position and the method used is immediately helpful."

Dr. Daniel Poling, *Christian Herald.*

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Alberta, has been called to McVille, N. D., and will move there shortly.

The Rev. Trygve Dahle, who has served the McVille charge for several years has resigned to take a position in the North Dakota Temperance Movement. He will be one of the staff speakers of that movement.

Dr. O. H. Sletten on Sunday, December 10, celebrated completion of thirty-five years of continuous service of the St. Olaf Church, Minneapolis, Minn. Dr. Sletten preached the sermon and gave a brief review of the developments in the congregation during his pastorate. One of the first tasks was to build a new church. It is now entirely free of debt. During Dr. Sletten's incumbency, the congregation has grown from less than 200 souls to more than 1,700. It is the largest congregation in North Minneapolis.

Trinity Pastor Resigns

At the annual business meeting of the Lutheran Trinity congregation Minneapolis, the pastor, the Rev. [illegible] vin J. Olson, tendered his resignation to take effect in about three months. He stated he had received a call from Lamberton, Minn., a parish consisting of two congregations, and had already notified the congregations that he would accept. The congregation accepted the resignation with regret. Pastor and Mrs. Olson have faithfully served Trinity for fourteen years.

Literature

A new book of daily devotions has recently been published by the Lutheran Free Church Publishing Company. It contains meditations for each day in the year and also for special occasions and events, written by pastors and laymen of the Lutheran Free Church and edited by Dr. T. O. Burntvedt and Pastor Sverre Torgerson. It is of the usual convenient size of the smaller devotional books, well bound and printed in good type.

A plan has been adopted by our publishing house for getting our [illegible] papers into the homes of our congregations whereby members [illegible] order and pay for their [illegible] the treasurer, or some one else [illegible] at a somewhat reduced club rate, orders thus being sent in at stated times. Our Church maintains three papers, one in Norwegian, *Folkebladet,* which this January begins its 67th year, the editor being your correspondent; the *Lutheran Messenger,* the editor of which was the recently deceased Prof. J. S. Melby, now temporarily edited by the manager, Mr. A. B. Batalden; and the *Child's Friend,* a Sunday school paper, edited by Dr. Claus Morgan.

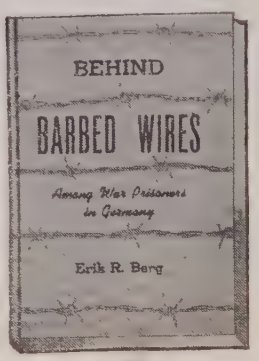
BEHIND BARBED WIRES

A Stirring Account of Everyday Life Among War Prisoners in Germany

By ERIK R. BERG

English translation by O. N. Olson

Foreword to the American Edition by P. O. Bersell, president, National Lutheran Council



Free from sensationalism, yet profoundly stirring, is this account of the strange life "be- [illegible] barbed [illegible]." An experienced worker [illegible] gives us glimpses from [illegible] three years in [illegible]y. There are [illegible] of individual [illegible] their longings [illegible] and spiritual [illegible] war prisoners [illegible] under the [illegible] C. A.

One can not read this book and re[illegible] one of the great [illegible] ing the con[illegible] of mercy. Richly illustrated. Paper Cover, net $1.00.

WE WILL REJOICE

A New Easter Praise Service for Children

Arranged by MRS. PAUL ESPING

The note of praise and adoration echoes and re-echoes throughout this service. Its songs and spoken parts express the brightness and joy of worship. It is truly a children's praise service. It has therefore also been made simple and brief.

After an opening service, in which the responses in Versicle, Psalm, and Gloria Patri are given by the school, the Easter theme is presented in two groups of numbers, the first by the Primary children, and the second by the Intermediates and Juniors. First simply told, it is developed, and ends on a marked missionary note, with the commission of the Risen King.

Because only a few of the songs are specifically for Easter, all being chosen as hymns of praise, this service may be fittingly used on occasions besides Easter, as, e.g., a missionary program, or children's day.

Single copy, net 10 cents; one dozen, net 75 cents; 100 copies, net $5.

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Augustana Synod

By William E. Berg

Our Chaplains

ON the front page of the **Lutheran Companion,** the official publication of the Augustana Synod, each week there appears a picture of one of the forty or more Augustana chaplains who have volunteered for service in the armed forces, and who now are serving in all parts of the world. The accompanying articles which the chaplains contribute are challenging. Th[illegible] bring to mind in strong, stirring a[illegible] cents the great need for soldiers of t[illegible] Cross of Jesus Christ.

Without exception, each article e[illegible] presses the deep and glowing gratitu[illegible] of the chaplains, and the men a[illegible] women in service, for the marvelo[illegible] ministry of the Church, and the effe[illegible] tive manner in which the Church [illegible] following them. Truly it is being de[illegible] onstratd that the Church really car[illegible] As someone has said, "This ministry [illegible] the men and women in service is t[illegible] greatest cooperative venture in the h[illegible] tory of the Lutheran Church."

When Peace Comes

hen peace comes, if indeed it can
e (peace must be written in Chris-
hearts and not in flimsy docu-
nts of human deceit, and with the
son ink of human passion!), there
l be need of an even greater coop-
tive venture on the part of all Lu-
rans everywhere. **God make us a-
e!** God give us here at home some-
g of the spirit of self-losing and
rifice expressed in the heroic ac-
s of the four chaplains who in the
k hours of early morning, Febru-
3, 1943, went to a watery grave in
North Atlantic when the ship on
ch they were sailing, the "Dor-
ster," was torpedoed. Many of the
liers aboard the vessel became
ped with fear and refused to go
r the side of the vessel until con-
ced by the chaplains that it was
ir only hope of escape. Survivors
orted that they saw the four chap-
s standing together and handing
life belts from a chest, and then
en the chest was empty, each re-
ved his own life belt and passed it
also. The chaplains then linked
ir arms together and joined in prayer
the ship made its final plunge.

Centennial Objectives in 1945

s the Augustana Synod launches out
1945, the third year of its great
ntennial program, two things are
y clear. First, that the great home
sion effort of 1944 was no tempor-
expedient, but that the leaders and
st pastors are in dead earnest about
king it a present and permanent
erative. Each Conference has a Life
Growth director and each District
its special committee.

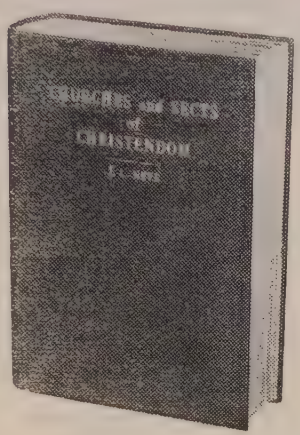
ongregations in gratifying numbers
e selected their permanent Life and
wth committees. District rallies are
ng held. There is a growing con-
usness that each congregation must
quickened spiritually and renewed,
l that out of this renewal must come
greatest "reaching out for the un-
ched" that we have ever known.
fore 1945 is over, it is hoped that
ry congregation will have complet-
an extensive and fruitful commun-
survey. It is an organized effort,
ensive and extensive, powered by
yer and motivated by Christian con-
n for souls. We have a long way to
We are weak and inadequate—not
fire as yet. But there are stirrings,
l we are on the way to help evan-
ize America.

The second point that is clear as we
gin the New Year is that this prom-
s to be our greatest World Mission
ar. This third year of the Centennial will stress overseas missions in a mighty way. The first packet has been received. The material is most helpful and a great challenge. Missionary conferences are being planned in local churches. It is hoped each congregation will hold such a conference during the year. It is suggested that a great Easter offering for missions be received. We surely will not go through the open door of home missions unless we go to the end of the earth with the Gospel. It is true as someone has said, "World evangelism is not an extra which may or may not be undertaken, but rather it is of the essence of the Gospel. Christ alone can save the world, but Christ cannot save the world alone." He has called us to be His witnesses. **Let us be on our way!**

Churches and Sects of Christendom

By Dr. J. L. Neve

New and Revised Second Edition, 509 pages, 6x9.
Cloth, gilt title-stamping. $3.00.

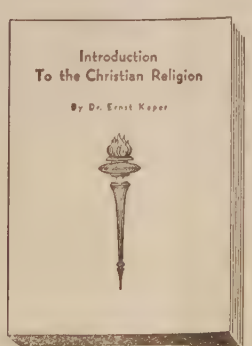


"This revision of Dr. Neve's popular volume in the field of Comparative Symbolics has just come from the press. Fortunately, Dr. Neve was able to complete the work of revision before called to his eternal reward last August 1943. To insure accuracy in details and interpretation Mrs. Neve has had a number of scholars representing different church bodies read the materials critically and make suggestions as to improvement. The book therefore represents the latest and best in scientific analysis of church and sectarian faith and polity. Presenting as it does a clear outline and survey of the materials of each particular religious body with an extensive bibliography, this volume is a mine of information, which pastors, students of theology, librarians, and interested laymen in the churches will greatly appreciate.—Dr. E. E. Flack, in HAMMA NOTES.

Introduction to the Christian Religion

By Dr. Ernst Kaper

Translated and Adapted by Lawrence C. Bundgaard



"Among the many religious manuals which have appeared on the market, here and in Denmark, "Kort Lærebog til Indførelse i Kristendom" is one of the outstanding. There can be no question that Kaper's approach is much closer to the child's mind than that of Luther who only made a half hearted attempt to reach the children. Kaper's book has been ably translated by Rev. Bundgaard.—Rev. M. Krog in LUTHERAN TIDINGS.

The translator himself says, "In my work with our youth of confirmation age I have never been quite satisfied with the reading aids given us. While wanting to preserve the essentials of Martin Luther's teaching, I have rebelled against the methods that have been attached to the conventional forms of his Catechism. —Thus when I became acquainted with Kaper's book for youth, I was convinced after many experiments that here was the book that, at least in my own instruction classes, would be a valuable aid." Price, 60c per copy.

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ON THE RELIGIOUS HORIZON

Ask for Generous Treatment of Japs

Missionaries Warn Against Making Pacific "World's Cock-pit of Empire"

JAPAN'S domestic reconstruction and re-education should begin immediately after the war, and should be carried out largely by the Japanese themselves, according to a statement by twenty-one American Protestant missionaries made public by Dr. Charles Iglehart, former educational secretary of the National Christian Council of Japan.

Among signers of the statement were Dr. E. Stanley Jones, evangelist and Methodist missionary to India; Dr. Frank C. Laubach, Congregational missionary to the Philippines; Professor Kenneth Scott Latourette, former Baptist missionary in China; Dr. Galen Fisher, formerly a secretary in Japan of the International Committee of the YMCA, and the Rev. A. J. Jensen, Methodist missionary to Korea, at present on furlough.

The statement warned that "coercive" and "punitive" treatment of Japan after the war would be ethically unsound and likely to make the Pacific "the world's cock-pit of empire." It stressed that complete subjugation of Japan is not only futile but impossible of enforcement.

Declaring that the Japanese people "have qualities of character and leadership that are needed in the reconstruction of the life of Asia," the statement condemned proposals that would demote Japan "from the rank of the first technologically developed nation of Asia to that of a third-rate agricultural people." Such proposals, the missionaries said, have "slight chance of eliciting from the Japanese people the voluntary cooperation without which they cannot be restored to national health and without which stable peace in the Far East will be extremely precarious." The statement added:

"With an international order that would impartially safeguard the welfare of all the peoples of Japan, drastic surgery of Japanese nationhood would be unnecessary. . . . Nor is it likely that she ever again would become a threat to her neighbors. Any international body competent to exercise effective authority over the Western Powers which now hold sway over Asiatic peoples should be able readily to check any possible act of lawlessness on the part of Japan.

"Furthermore, with tribunals handling disputes and providing for peaceful change, certain major incentives to war would have been removed, and the people of Japan could be expected to return to normal patterns of behavior."

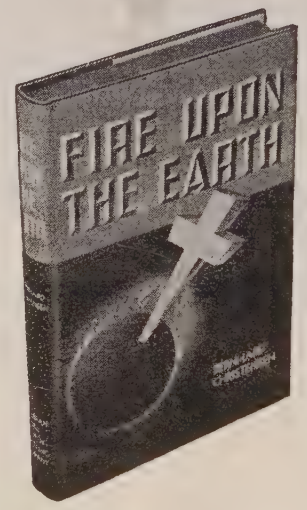
The statement urged all governments to lose no time "in setting in motion forces for the creation of a cooperative community of nations and peoples in Asia and the world." It added:

"In planning for the future we count heavily upon the cohesive force of the world Christian movement. In every country of the world—allied, enemy and neutral in this war—we have brethren in faith with whom fellowship has not been broken. . . . In the uncertain years that lie ahead it may be the function of the world Christian fellowship literally to hold the world together."

Fire Upon the Earth

by

Dr. Bernhard Christensen



WHAT OTHERS SAY ABOUT IT:

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atholic Pacifists Fight Conscription

ce Group Calls the Peace-Time Proposal an Incitement to War

ESCRIBING universal military training as "a proven failure," the twar World Committee of the Cath- Association for International Peace issued a report strongly condemn- proposals for peacetime conscrip- in this country.

n considering America's "new posi- in world affairs," the Committee iewed the history of universal mili- service in other countries, stating t conscription is "more than a tech- ue for raising an army," and re- ed to it as an "institution with losophical and historical connota- is." Conscription, the organization l, leads to internal economic and ial evils and should only be used as last resort in peacetime."

Inder the heading of "moral issues" Committee listed five arguments inst conscription as follows:

. Conscription is a symbol of the itarism of the nineteenth century;

. It is based on and is a mainten- e of exaggerated nationalism;

. Once initiated it is "a monster ose appetite is never satiated;"

. It involves an enormous waste of nan resources, involving also eco- nic and financial waste;

. It is derived from the pseudo- litarianism of the French Revolu- n."

he report stressed that peace-time scription would be "inimical to the cess of international security organ- ion," since, in the past, it has been incitement to war."

Catholic moral teaching," the com- tee declared, "does not deny the nt of the State to force its citizens undergo military training for the itimate defense of the country. But vever legitimate in theory, conscrip- n has been, by the candid testimony history, part and parcel of the war- nded philosophy of power politics t has produced two world wars."

edish Pastors Will nister to Prisoners

wo Swedish pastors will arrive in erica shortly to assist with the ex- nding ministry to German prisoner- war camps in this country and Can- , it has been revealed by the Rev. l Erik Wenngren, who has been rying on this work during the past year as secretary of the War Prisoners' Aid of the YMCA, representing the World Council of Churches.

Pastor Wenngren said that the Commission on Aliens and Prisoners-of-War, a joint agency of the Federal Council of Churches and the Home Missions Council, with the cooperation of the Foreign Missions Conference, had requested additional help from Archbishop Erling Eidem, primate of the Swedish Lutheran Church, and he had officially appointed the clergymen.

They will join Pastor Wenngren, who arrived under a similar arrangement a year ago, in preaching and administering the sacraments to German prisoners. Pastor Wenngren said that as of Nov. 7, there were 280,000 prisoners in the U.S., and 30,000 in Canada. He estimated that the total number had now increased to 375,000.

A CHAIN OF THANKSGIVING

By Friedrich Rest and Forrest R. Stoneburner

"O GIVE THANKS UNTO THE LORD"

"IN QUIETNESS AND IN CONFIDENCE SHALL BE YOUR STRENGTH"

A CHAIN OF THANKSGIVING, by F. Rest and F. R. Stoneburner, is a 16-page booklet of prayers for distribution to the sick. The prayers are prayers of thanksgiving—thanks for 1) recovery from illness, 2) recovery from an operation, 3) preservation from accident, 4) a newborn child, 5) lessons learned through suffering, 6) friends, 7) refuge, 8) God's promises, 9) a quiet mind and heart, 10) long years of divine favor, 11) worship in God's house, and 12) thanks at the table.

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European Church Relief Launched

World Council of Churches Sets Up Reconstruction Department at Geneva

THE DEPARTMENT of Relief and Reconstruction of the World Council of Churches has now been set up in Geneva, Dr. A. Livingston Warnshuis, foreign counsellor of the Church Committee on Overseas Relief and Reconstruction, recently declared. National church committees representative of all Protestant groups, he said, have also been set up in France and Belgium to handle relief appeals.

Dr. Warnshuis described the machinery for administering aid to war damaged churches of Europe at a press conference in New York following his return from England, France, and Switzerland, where he studied problems of postwar relief and reconstruction on behalf of Protestant Churches of America.

Other national church committees will be organized as continental Europe is liberated, Dr. Warnshuis said. Appeals for aid to individual churches will first be reviewed by national church committees and later by the World Council's Department of Relief and Reconstruction. This Department will then assign responsibility for providing relief to countries having reconstruction funds at their disposal.

In this country appeals for aid will be received through the newly-established Commission on World Council Services of the American Committee of the World Council of Churches. British Churches recently formed a Committee on Relief in Europe which will function in a similar manner. Sweden, Switzerland, and Canada are in process of organizing parallel committees.

Pastor Alphonse Koerchlin of Basel, Switzerland, is chairman of the World Council's Department of Relief and Reconstruction. The new department will eventually embrace the functions of the existing Central Bureau for European Inter-Church Aid, Dr. Warnshuis stated.

He said British Churches do not look to America for aid in rebuilding their damaged and destroyed churches, but that on the continent, American church aid will be required to provide temporary buildings in which congregations can meet and later to help build permanent structures. Bibles and Christian literature must be made immediately available, and help in funds and personnel for carrying on the Churches' social work programs is also needed.

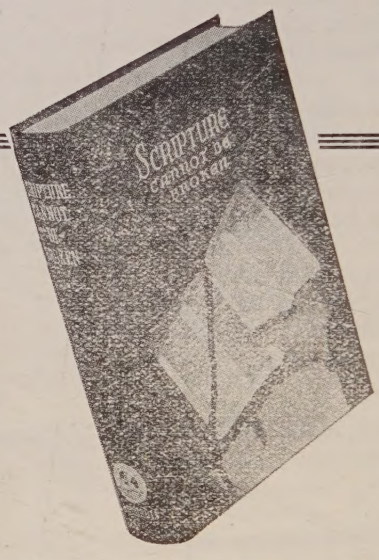
All Churches in Egypt Demand Christian Peace

For the first time in the history of the country, representatives of all the Christian churches in Egypt united on the same platform recently in Cairo to express the conviction that a new world order based on Christian principles offers the only hope of a satisfactory future for mankind.

Word of this unique expression of united Christian witness has just been received at the executive offices in Philadelphia of the American University at Cairo. Speakers included President Charles R. Watson of the University; Father Charles Margot, S.J., rector of the College of the Holy Family, and Sir Saba Bay Habashi, leading Egyptian lawyer and member of the Cabinet.

The Greek, Coptic, Armenian, Anglican, and Evangelical Churches brought greetings. Three choirs sang the Lord's Prayer in Arabic, French, and English.

The meeting marked the culmination of three years of thought, meditation and study by a small group of Christians meeting each week.



SCRIPTURE CANNOT BE BROKEN

By DR. TH. ENGELDER

Objections to Verbal Inspiration Examined in the Light of Scripture

Perhaps no doctrine has been more widely discussed among the Lutherans of America during recent months than the doctrine of verbal inspiration. This new volume is an important, enlightening, and timely contribution to this growing discussion.

In preparing the manuscript for this monumental work it was the author's intent to deal exhaustively with the Scriptural doctrine of inspiration and to expose the various attacks of modern theology on the plenary inspiration of the Bible.

No one who reads **Scripture Cannot Be Broken** will doubt that the author has brilliantly achieved his purpose. Here is a volume which will bring a wealth of helpful, up-to-the-minute material to the desk of the Lutheran pastor—logically marshaled, convincingly documented, and completely indexed. 498 pages.

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lucators in Study Of Rural Problem

consin Agricultural School Faculty Urges Churches to Unite On Program

HURCHES and other religious agencies are urged "to explore fulheir opportunities for working indually, cooperatively, and collecy in rural communities," in a re issued by fifteen faculty members he University of Wisconsin's Col of Agriculture.

he place of the Church in rural life outlined in a three-months study roblems facing state agriculture, findings of which were made vn by Prof. R. K. Froker.

Churches are both religious and l institutions," the educators stat "and as such they concern themes with the values which are fundental to community life, namely, uences toward moral and responsiliving of the people who make up community. Churches can assist in izing these values by helping to te a sense of unity among people by helping to establish a recogni of their mutual responsibility."

he report added that "one of the uraging trends of recent years is fact that practically every large ch body is beginning to recognize special needs of rural communities." inting out that churches in some l communities have found it possi to work together in extending ch influence "to some of the 50 cent of the people with no church liation," the report declared that ches unable to work together on gious matters "can nevertheless together for social and civic af within the community."

hese activities, the report said, may ude a community-wide voluntary ey of church preferences, partici ng with other social institutions agencies in community councils, rest festivals, health clinics, and ussion forums, "and developing tructive attitudes toward civic and al problems."

nese in Leyte ecrated Churches

he Japanese made ineffective efs in the Province of Leyte, P.I., largely under American control, se the churches in promoting the Prosperity Sphere, it has been dised by Fred Warner, lieutenant in Army of the Philippines, who esd from Leyte by submarine before American landing. In an interview in Washington, D.C., Warner declared that shortly after the Japanese landed in Leyte in May 1942, they announced that all Protestant churches must suspend services "because Protestantism is an American religion."

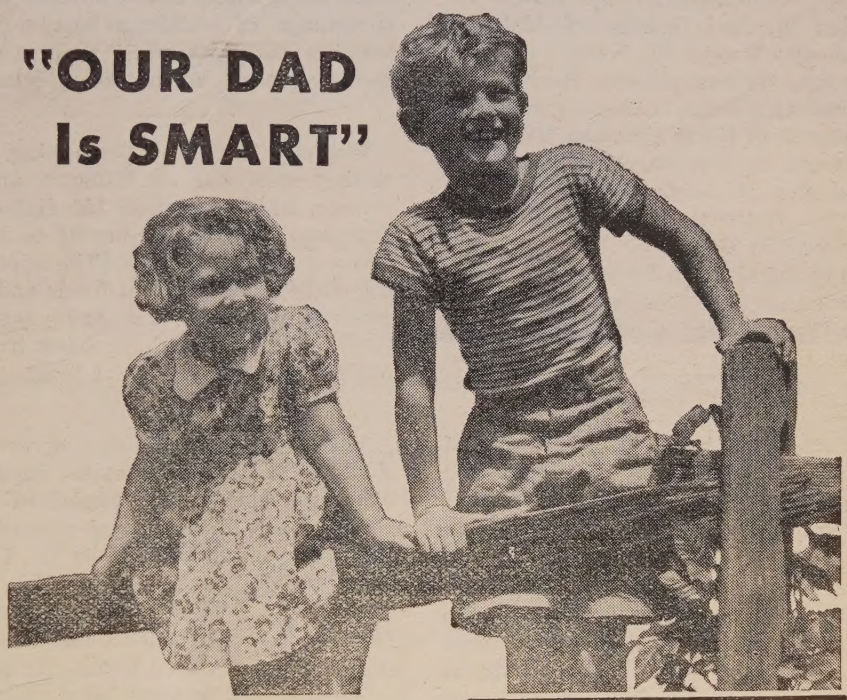
Within two months, however, the Japanese had established a two-man "religious bureau" with headquarters at Tacloban, capital of Leyte. This "bureau" was composed of a Roman Catholic priest and a Protestant minister.

"They went to town after town," Lieut. Warner said, "trying to enlist support, preaching in both Catholic and Protestant churches that Japan needed the Philippines both for its manpower and its natural resources. They would go into a town and work separately—the Japanese Protestant seeking out the Protestant ministers, who were wary of him because their churches had been closed, and the priest seeking the native priests, who were very suspicious and cooperated only when necessary."

Japanese soldiers frequently wandered about Catholic churches during masses, lifting the veils to look at the women, or playing the organs, Lieut. Warner stated.

There were no reports of slaying of priests on Leyte, he said, but on Panay Island, P.I., guerillas in Leyte were informed, a native Catholic priest had been killed by Japanese soldiers when he refused to let his church be used for a dance. According to the report, the priest offered no resistance, but merely expressed his disapproval and was promptly shot.

"OUR DAD Is SMART"



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Seek United Front By New Dry Body

Temperance Leaders Launch Move to Coordinate Efforts to Solve Liquor Problem

PLANS for a new and inclusive dry organization to be known as the National Temperance Movement, which will seek to present a united church front against the liquor traffic, were formulated in Chicago recently by leaders of temperance organizations in twelve states and the District of Columbia.

A Founders Convention has been scheduled for next spring at which the organization will assume permanent form. Provisional officers named included W. Earl Hotalen of Alabama, president; Wayne W. Womer of Connecticut, vice-president; Herbert H. Parrish of Minnesota, secretary; and L. A. Martin of North Carolina, treasurer.

Named to the executive committee were Mrs. D. Leigh Colvin, president of the National Woman's Christian Temperance Union; Walter O. Cromwell of the Chicago Juvenile Protective Association and president of the Illinois Temperance Council; and Miss Ethel Hubler, editor and publisher of The National Voice at Los Angeles, Calif.

A national board of directors of twenty-six members was also elected to guide pre-convention activities of the movement, which will be interdenominational and non-political.

Purpose of the movement, as set forth in its constitution, will be "to voice and make effective the demand of the American people for the moral regeneration of the American way of life and for a Christian solution of the beverage alcohol problem."

Potpouri

CITING THE CASE of the Church of the Brethren in Pennsylvania which purchases desirable farmland to sell to young couples who are members, on a basis of 10 per cent down and the balance in twenty yearly installments, Rev. A. Ritchie Low, pastor of the United Church of Johnson, Vt., has urged the Protestant churches of that state to invest endowment funds in farmland and to give financial assistance to Protestant couples desiring to farm and raise families. He believed that the Protestant churches of the state have endowment funds totaling more than a million dollars which could be made available for the purpose, and pointed out that unless the Protestant population of rural Vermont is increased many of the country churches will be forced to close within the next few years, because of population shifts.

Speaking at a meeting of the synod of the Swedish Lutheran Church in Stockholm, Bishop Edward Rodhe, of Lund, announced that church offerings in Sweden have doubled during the war years as compared with the previous six years.

Upon his return recently from a 36,000 mile tour of the United States bases in the Pacific, Dr. Daniel A. Poling declared that less than 5 per cent of American service men in that region were receiving personal letters from their pastors and their churches. What percentage of Lutheran pastors were keeping in touch with their service men overseas could not be ascertained.

Women's clubs in Chungking, declaring open war on illiteracy among women, have organized 100 classes in churches, schools and homes to make China's women literate. The sponsoring clubs have provided funds and necessary materials and have secured young women who have been trained in Christian institutions as teachers.

The trend toward those denominational sects which emphasize emotionalism in religion was explained at a recent New Jersey Synod meeting of the Presbyterian Church, by Dr. Thurlow Fraser of Carneys Point, N.J., who declared that the American people "like their religion served hot" according to the Associated Press. He said:

"One of the reasons why churches are dissolving congregations a little more than twice as fast as they are being organized is our lack of passion in presenting the Gospel. The American people are an emotional folk. They like their idealism, their patriotism and their religion served hot.

"A lot of us Presbyterian ministers have the emotion educated out of us. Somewhere in the long course of preparation (for the ministry) our passion has grown cold. The people, unattracted by cool logic, turn from us to those who give them warmer Gospel, even if it be not so philosophically coordinated."

Station KFUO, Concordia Seminary, St. Louis, Mo., celebrated its 20th anniversary, December 10th, with a series of special programs promoting Lutheran Education Week throughout the Missouri Synod and the International Lutheran Hour which features Dr. Walter A. Maier. The station is one of three surviving radio outlets controlled by Lutheran educational institutions—WCAL, St. Olaf College, Northfield, Minn., has been operating for 22 years and KWLC, Luther College, Decorah, Iowa, for 18. Discontinued Lutheran broadcasting stations include one formerly operated by Wittenberg College, Springfield, Ohio, and one owned by the Lutheran church at the entrance of Cornell University, Ithaca, N.Y.

The proposal for union of the Presbyterian Church in the U.S.A. with the Protestant Episcopal Church, under consideration for some years, has now been expanded. Negotiations have been begun to include the Reformed Church and the Prebyterian Church in the United States (the Southern branch) in the proposed union. Numerically the combination of four denominational bodies would form "the largest Presbyterian body in the world."

The United Nations' Information Office, New York City, quotes a Swedish newspaper as stating that "full 15%" of Norway's clergymen have been imprisoned or expelled,—among them at least 35 pastors and three bishops interned at Lillehammer.

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